THE

KOREA REVIEW

MARCH 1903

The Test of Friendship.

One of the great Confucian principles is that of loyalty between friends. The following tale is a fair illustration of that principle, as developed in the Korean.

Kim Chang-sik and Pak Sun-kil had grown up side by side, had droned over the "thousand characters" together through long summer days and had been partners in many a prank that Korean boys love. Their friendship grew with their years until at twenty they were regarded as inseperables. They had even gone so far as to bare the right arm and tattoo the small black dot just above the wrist, that is considered the inviolable and sacred seal of friendship. They promised each other that whichever one should secure honors or wealth he should share his good fortune with the other.

They were both good scholars and both seemed to have an equal chance of success; and yet it was only upon Kim that fortune seemed to smile. He secured a small secretaryship at first but it paid too small a salary to warrant Pak in claiming interest in it, and besides he was not going to suggest such a thing until Kim should approach the subject. But he made no allusion to it. Then the lucky Kim was elevated to a higher position still and every day Pak would put in an appearance at his reception room, or *sarang*, and wait for his friend to speak. Soon he began to see a difference in his old comrade, a certain nervousness or uneasiness which seemed to argue a falling off in that extreme regard that had always characterized their friendship. This not only made Pak sad

but it angered him as well, and one day he upbraided Kim sharply, declaring that good fortune had played havoc with his friendship and that it was evident he wanted to get rid of his old time friend. As he was speaking Kim went first red and then white. A singular look came into his eyes but whether it was more of sorrow or of anger one could not guess. When Pak finished Kim was again himself and said coldly, "My getting a position does not mean that I can get you a similar one immediately." Pak left the house in a rage.

A few weeks later Kim was made governor of Kyŭng-sang Province and departed for his post without so much as notifying his friend. Pak stayed at home and sulked. He had not a single cash and yet every day his wife brought in his meals regularly. Where the rice came from he never once stopped to inquire. Who would think of asking such a thing so long as the rice keeps coming? That's the wife's lookout.

Finally Pak determined to follow his former friend to the country and shame him before all his officials for his disloyalty. He arrived, footsore and weary, at Taiku. the provincial capital, and went straight to the governor's office. Strange to to say the *ajuns* at the gate would not let him in nor could he get word with the governor, though he sent in his name on a big red visiting "card." Instead, the *ajuns* seized him and locked him up in a building just opposite the gate and kept him a close prisoner for a week.

One day they brought in a quantity of wine and induced him to imbibe. When he was thoroughly intoxicated they laid him on a litter and carried him into the governor's office where he was placed on a sumptuous mattress and surrounded with the most magnificent works of art. Sweet perfumes breathed through the place and soft music was discoursed by unseen musicians. When he awoke from his stupor he found himself clothed in gorgeous raiment and surrounded by a host of cringing servants, one of whom addressed him thus:

"All hail, dread Majesty; know that on earth you were a poor but worthy man. You died, and the heavenly Powers decreed that in compensation for your sufferings on earth you should be made a judge in the nether realms of Hades. There are several cases awaiting your adjudication. Is it your will that they be summoned?"

Pak looked about him in amazement, sniffed the fragrant perfumes, fingered his silken robe and soliloquized:

"H'm, here's a transformtion for you! Plain Pak, a beggared gentleman, and now governor of Hades! Well, there's nothing to do but adapt myself to the situation. Adaptability is my forte," and with a sober face he ordered up the first case on the docket.

Who should they drag in first but his old-time friend Kim, the governor. He was in rags and tatters. The jailers urged him on with sharp tined forks and cruel scourges.

"Ha, traitor! It's my innings now. Do you remember how you treated me while I was on earth? Cudgel your brains for some excuse."

Poor Kim in seeming despair knealt on the floor and bowed again and again, rubbing hands together in sign of petition for leniency but no word came from his lips.

"Take him away," cried the Judge, "freeze him in the ice, boil him in oil, tear him with pincers, mash him in a mortar, let wild oxen rend him limb from limb, let a vulture tear out his vitals, let his tongue be drawn out of his mouth and plowed upon with a red-hot plowshare, let serpents embrace him, toads spit on him, bats scratch him and if there be any other horrible and loathsome torture in the category of hell let them all be poured upon him."

Kim writhed upon the ground in agony of anticipation. The fiends came near to drag him away. He crawled to the foot of the judge's throne and wailed,

"O pity me, pity me! May it not be that you were deceived and that after all I had in mind plans for your welfare? Were you not too quick to distrust me and charge me with infidelity?"

The judge was unmoved by the appeal but waved the doomed man off. The demons came and dragged him away to his fate. Attendants then appeared bearing food and wine. The latter was rather strong and after his repast Judge Pak took a nap during which another remarkable transformation took place; for when he awoke he found himself lying in his prison house again. What! Had it all been a dream, then? Certainly not. He had been as wide awake and as conscious of surroundings as ever in his life. And here he

was thrown back to earth again and nothing at all was changed.

An *ajun* entered, thrust a string of money into his hands and said the Governor ordered him to go home. Bewildered and cowed he hurried from the town and hied him Seoul-ward. After a week of footsore travel he entered the town, but when he arrived at the spot where his house should be it was not there. It had been torn down and in its place a great mansion had been built. He thought that his reason was going. He accosted a man and asked him where Pak Sun-kil's house was gone.

"Oh it was pulled down two months ago to make room for this building."

They were standing directly in front of the great gate of the mansion and at that very moment who should emerge from the gate but Pak's only son *dressed as a mourner*. Pak rushed forward and seized him by the arm. The boy looked and gasped.

"Father !"

"Yes, I am your father, but why this mourning constume? Is your mother dead?"

"N-no it's *you* that are dead."

"Not a bit of it, my son ; let's go in and see your mother." A delightful little family reunion followed, in the course of which the astonished Pak learned that a coffin had been sent up from Taiku, said to contain his dead body. It had been buried with proper ceremonies and unknown men had appeared bringing heaps of money, who tore down the old house and built the new one for them.

"Well the first thing for us to do is to dig up that coffin," said Pak. "It will mean bad luck to leave it in the ground." This was done and within the coffrn were found roll upon roll of silk and great nuggets of gold and silver. As the three were performing an impromptu family dance about this coffin a visitor was announced.

It was Kim, the Governer.

Then it all transpired that it was he who had kept the family supplied with rice from the very start and that in order to punish his friend for his suspicions he had "put up" a little joke on him, one scene of which was laid in Hades.

So the compact was unbroken after all.

From Fusan to Wonsan by Pack-pony.

CONCLUDED.

It was at a little village thirty *li* out from Kang-neung that I found Dr. H. who had come down from Wonsan to meet me. I entered the village by way of a bridge across a a little stream. At this bridge was established what we may call a devil's quarantine. Its form was that of a rope extended across the road with short rope pendants hanging from it. This was supposed to be an effective bar to the cholera imps who were even then rioting in Kang-neung and who might be expected to arrive at any moment. I found later that they had another one at the other end of the village. As I approached the bridge I was not quite sure what the rope was for but the bridge looked sound and no one seemed to object; so I went under the rope and reached my inn in safety, where I found Dr. H. He had secured for our joint repast a magnificent salmon that had been speared in the stream. I had been out of bread for several days and found that Dr. H. had only three slices left. It was a very jolly tiffin we had in preparation for a twenty-five *li* ride before dark. The road lay along the shore and there were very few houses. All the towns and villages seem to be situated a long way back from the main road. There can be little doubt that this is the result of centuries of Viking work on the part of the Japanese. In the thirteenth and fourteenth centuries the Korean coasts both eastern and western were the favorite hunting-grounds of the hardy Japanese freebooters. At last it got so bad that the government ordered all towns and villages moved inland from the coast. Of course the corsairs could not leave their boats and go any distance inland for the Koreans would then burn their boats and thus cut off their retreat. The towns once having been moved inland the natural inertia of the people has done the rest, and they will never he moved back to the coast until dire necessity compels it. The second day, aftetraversing a hilly road we entered the dilapidated town of Yangi

yang which I should have pronounced dead did I not know that a periodical *chang*, or market day, would galvanize it into spasmodic life. This was the first large town along the coast where I could not exchange Japanese paper money for native cash. The harvests were being gotten in all through this section and it was exceedingly difficult to secure accommodations at night. The people would invariably say they had nothing for us to eat, even when they were threshing out grain before our very eyes! We soon adopted a plan which we found never failed. We would sit down and state positively that we were going to stay right there over night. No protestations on the part of the people could move us. When they saw that there was no help for it things went well enough, though often the horse-men had to thresh out grain for the horses before they could be fed at night.

The first twenty *li* out of Yang-yang was over a beautiful road which seemed to have been cared for as few Korean roads are. We saw an occasional shrine to some spirit or other, but they were always locked. The people said that since the Roman Catholic and Protestant Christans were all about, the shrines were in danger of desecration or even of being burned. Their fears were without warrant, for no one has ever heard of such desecration on the part of Christians in Korea.

After passing through the town of Kan-sŭng we came to a beautiful spot on the shore where we spent the Sabbath. We were now 300 *li* from Wonsan and were nearing the northern borders of Kang-wun Province. Sixty *li* more brought us in sight of the great mass of mountains called the "Diamond Mountains," famed not only in Korean but in Chinese lore. Ko-sŭng magistracy offered us scant hospitality for we had to thresh out our horses' food and eat millet ourselves. But to a hungry man even millet tastes good, and we did not repine. We tried unsuccessfully to get some eggs but the people shook their heads. We had one solitary egg and after breaking it carefully and extracting the meat we put the two halves of the shell together and gave it to a native to use as a nest egg. This shamed them into bringing out an egg which they claimed was their last one. It was along here that we saw for the first time repairs being made on the road. Some forty men were busy throwing the dirt into the middle

of the road and clearing out the ditches at the sides. Such an exhibition of energy and public spirit gave us quite a shock.

Along this part of the way the shore was more broken and uneven, but there were no harbors. We saw a long low island off the coast which was well populated. A number of whaling vessels were anchored there and the huge carcase of a whale was floating on the surface and attracting a perfect cloud of sea-fowl. One night, along here, we could find absolutely no food at all and for the only time in the whole trip were obliged to feed our horse-men with rolled oats. They did not seem to consider them a great delicacy. It is more than likely that a dish of plain millet would have suited them much better.

One day as we were plodding along we met a man who was bringing us supplies from Wonsan. We welcomed him with open arms even though the pies he brought had turned green with mould. He had been loitering by the way and the color of those pies condemned him. He was so ashamed that he turned about and made Wonsan in two days, 240 *li*, to bring us something more to eat.

As we passed along under the Diamond Mountains, which lie some forty *li* from the coast, we could plainly see the masses of forest on their rugged slopes. I should have been glad to visit this celebrated place but time would not permit and so we passed reluctantly by. The next day at noon we came to the first really difficult spot in the road. We had to unload the horses and lead them up over a rocky stairway right on the water's edge. Men were hired to bring the packs over on their shoulders. This was the only spot between Wonsan and Kang-neung that a cart could not have passed. That day we encountered our first ice, a warning that winter would be on us very soon. The next day we saw the town of Hong-chŭn, grandly situated on the slope of a high hill, the Confucian temple being the most prominent building. The prefectural towns were closer together here, and we were evidently passing out of the wilder portion of the province.

The town of Kŏ-je lies ten *li* off the main road. It is near here that the traveler can see one of the "eight wonders" of Korea. Leaving our horses we walked out on a long promontory, to a place where a great mass of basaltic pillars

raise themselves perpendicularly from the water. One column, composed of several pillars, rises something like 100 feet sheer from the water. At a distance the mass looks like the ruins of some magnificent building. Some of the columns are perpendicular, others oblique, while others still lie prone on their sides. On these rocks were carved the names of hundreds of people who thus recorded their visit to this really remarkable freak of nature. Some of the names must have been there for many centuries for they had been almost obliterated. The separate columns are from two to four feet thick and the cross-section was either four, five or six sided. This same curious formation runs westward through the country crossing the Seoul-Wonsan road. This celebrated place is called Ch'ŭng-sŭk or "Green Rocks."

The following day we came out into a wide sweeping valley which extended from the sea-shore right away to the foot of the mountain, and was covered with villages and hamlets. It was a magnificent farming country, though we found that the exceptionally cold summer had hurt the rice.

The following day, November 14th, we reached Wonsan without further adventure. The object of this trip, which was to learn the density of the population on the east coast, to examine the condition of the people and to discover from personal observation the possibilities of work there for the British and Foreign Bible Society, had been accomplished and the delightful welcome we received at the hands of the friends in Wonsan more than repaid us for all the hardships that we had put up with. Such a trip has its interest, but not the least interesting part of it is getting home to the old fireside again.

The Bridges and Wells of Seoul.

The oldest bridge in Seoul is the Kŏm-ch'ŭn Kyo which was built in days of King Ch'ung-suk of the Koryŭ dynasty. It led up to a palace under In-wang Mountain in the western part of the city. It is the only genuine arch bridge in Seoul

and bears evidence of enormous age. It has never been repaired since its building seven hundred and fifty years ago.

Chong-ch'im Bridge or "Chong and Ch'im's Bridge" is so called from two brothers who were state ministers in the days of the corrupt Yŭn-san Kun. One was Hŭ Chong and the other Hŭ Ch'im. Hŭ Chong is said to have been thirteen feet two inches high! They had a sister named Nan-sŭl or "Snow Iris." She was a distinguished painter, poet and *literateur*. When the reigning Yŭn-san Kun became so corrupt that there was talk of deposing him the position of minister became an extremely delicate one. One day the two brothers received note of a cabinet meeting at which was to be discussed the degradation of the former queen, an act that was in itself disgraceful and that would surely cause trouble for those who favored it. The valiant brothers went to their sister to ask what they should do about it. She replied that on their way to the meeting they should both manage to fall off the bridge into the mud and thus make an excuse for absenting themselves. The proposition was a rather unsavory one but the two brothers accepted it, and as they were going to the meeting in their one-wheeled chairs they were run off the side of the bridge into the sewer. From that time on the bridge was called Chong and Ch'im Bridge. It is to the west of the Kyŏng-bok Palace.

Kwang-t'ong Bridge or "Wide Main Bridge," often called "Hen Bridge" because fowls are sold on it, is the large bridge near Chong-no going toward the South gate. The next bridge to the south near Tick Hing's store is So Kwang Bridge or "*Small* Wide Main Bridge." Between these two bridges there was once a little hill but this was levelled when Seoul was made the capital. The bridge near Chong-no is built directly upon the ruins of a former one. The ground gradually became filled in till the old bridge was too low; so a new one was built upon the old one.

Su-gak Bridge or "Water House Bridge" is the first one crossed after entering the South gate. Its name comes from a large house that was formerly built just above the bridge across the stream, the was running beneath the house.

Koreans believe that the South gate is watched over by a huge invisible male serpent and that its female mate guards

the East gate. They desire to meet each other but are prevented by three obstacles. The first is the monster invisible spider that watches over the Su-gak Bridge, the second is the gigantic invisible earth-worm that watches over the Little Kwang-t'ong Bridge and the third is the titanic invisible centipede that watches over the Kwang-t'ong Bridge. So the male and female serpents are separated without hope of union. It is said that when the king goes outside either of the gates these serpents raise their heads high in air and weep for each other.

In the eastern part of the city is Saltpetre Bridge, so called because formerly there stood near it a saltpetre factory, the product of which was used in making gunpowder.

The Su-p'yo-tari or Water-gauge Bridge is one of the best known. It is the second bridge below Chong-no, and just above it, in the center of the stream, is placed a stone pillar with a scale marked on it to show the depth of water at any time. This bridge and the pillar were both repaired at the time the great sewer was walled. At that time 1771 A. D., the sewer was not as yet walled in but a long line of ancient willows extended on each side from Chong-no to the East Gate. King Yong-jong ordered these cut down and the sewer walled up as we see it today. It was at that time that the bridges were repaired.

The bridge just in front of the "Mulberry Palace" is called Ya-jo-hyön Kyo or "Night Shining Pass Bridge." At this point there used to be a little hill or bank which was levelled when this city became the capital. This hill accounts for the hyön in the name. The name "night shining" arose from the following story. When the "Mulberry Palace" was built about the year 1615 by the tyrant Kwang-hä, at the instigation of the corrupt monk Seung-ji, no one was found who was able to write a name for the great gate. There seems to have been a great dearth of literary ability. While this dead-lock was on, a boy leading a pack-horse came along and learned what the trouble was. "Give me a pen," he cried. It was done, and he wrote the name *Heung-wha mun* so beautifully that after it was copied in gilt and put up over the gate it shone like a lamp at night. So the bridge near it was called "The Night Shining Pass Bridge."

Koreans have always been dependent upon neighborhood wells for their drinking water. There are a few exceptions to this, as in the case of the city of P'yŭng-yang where wells are forbidden, because of the notion that that city is a boat and that to dig a well would scuttle the boat. The water there is all dipped up from the Tă-dong River. As there is only one well for each neighborhood in Seoul, consisting of from fifty to three hundred houses, there is required a large force of water-carriers. These water-carriers form a guild by themselves, and are considered very low-class men, though higher than butchers, acrobats, exorcists and the like. It is a peculiar fact that very many of the water-carriers of Seoul are from the far north-eastern province of Ham-gyung. Low as the water-carriers are, many gentlemen of Ham-gyŭng Province have acted in this capacity in Seoul. Desiring to try the national examinations they would come down to the capital and work as water-carriers for several months until they could get together a little money and then they would try the examinations. It is a very paying business; in fact, whan a water-carrier wants to give up the business he can sell his position in the guild for an amount equal to all the wages he would receive during a year and a half. Each house pays five hundred cash or twenty cents a month for having one "load" or two buckets of water brought each day. Many houses take three or four loads a day and a large establishment takes from eighteen to twenty loads a day. A water-carrier can supply, on a average, thirty houses, so that his monthly wage will probably amount to fifty or sixty dollars; but it is hard, honest work and the money is very well earned. Among the Korean officials with whom foreigners have been acquainted several have acted as a water-carrier. One was Kim Hong-nyuk who came from Ham-gyŭng Province, where he had acquired a knowledge of the Russian language. He became interpreter at the Russian Legation and, after obtaining almost unlimited power, met a tragic fate in 1898.

The water-carriers, because of their kind of work, can enter any house without first warning the women to get out of sight. Even the highest Korean ladies do not retire to the inner room when the water-carrier enters. He is considered like one of the domestic servants. At the same time he must

announce his approach by that creaking of the yoke which is produced by a peculiar jerk or twist of the shoulders. The principle is the same as that of the Chinese wheel-barrow, the strident scream of whose ungreased axles is intended to warn people out of the way.

Many of the wells of Seoul are very old, and curious traditions and legends have grown up about them. One of the most celebrated is Ku-ri Well or "Copper Well." It is situated in Puk-song-hyŭn near where Gen. Dye used to live. It was very celebrated for its fine water and it was believed that if people drank it they would have many children. For this cause, when the Japanese took the city in 1592 they attempted to stop up the spring which supplied this well, thinking that by so doing they could help to keep down the population! It is said they stopped up the crevice, from which the water came, with copper; and today the Koreans show yellow marks on the well-stones and claim that the discoloration is caused by the copper plug which is still bedded in the rock but which fails to stop the water. So the well has come to be called the "Copper Well."

The Sa-bok Well or "Royal Stable Well," is situated, as its name indicates, in the Si-bok or stables directly behind the Educational Department. It was formerly the house of the great Gen. Chŭng To-jŭn at the beginning of this dynasty. One day a fortune-teller told him that within ten years there would be a thousand horses in his house. He was delighted, thinking it meant that he would have a retinue of a thousand horse; but when he asked a monk about it he was told that it meant that he would became a traitor and that his house would be seized and used as a royal stable, and that a great well would be dug there. And it all came true. He was executed and his house turned into a stable. They thought of making a lotus pond in the yard but a geomancer told them it was an ideal place for a well. So they dug a deep well, and since that time the water has never lowered even in time of extreme drought. Horses were kept there for hundreds of years; and they say that if a bowl of the water be allowed to stand for several days a sediment exactly like horse-manure will be deposited at the bottom. This does not impair its drinking qualities!

Geomancers have to know where water will be found in the ground, and they shun such places; for their business is to locate good grave sites, and it is believed that if a body is buried in wet or springy soil it will not decay rapidly, and the relatives will consequently get into trouble. So geomancers and water are not friends. Yet a geomancer is supposed to be able to locate a spring in the earth, though to the common eye there is no evidence of it on the surface. It is said that there was a celebrated geomancer in Seoul about fifteen years ago and the officials were talking about him and wondering whether he could indeed locate water with unfailing skill. The upshot of it was that he was ordered to dig a well in the grounds of the "Mulberry Palace." He of course complied, but said that it would cause his death. The well was dug and a fine spring was struck, but from that hour the geomancer sickened and a few days later expired. By some it is supposed that water likes to hide in the ground. It comes out in springs of its own accord but does not like to be forced out, as happens when a well is dug and its hiding-place is laid open. So it gets its revenge by killing the geomancer who tells where it lies hidden.

There is a spring, on the side of Nam-san made memorable by the fact that it was discovered by Yi Hang-bok, the great statesman of three hundred years ago. A hundred years after its discovery deep in a rocky ravine in the mountain side, a gentleman dreamed that a spirit came to him and said that if he would go every night at midnight and drink three cups of water from that spring for a hundred consecutive nights he would become wonderfully strong. When the man awoke from his sleep he determined to try it. For ninety-four nights he carried out his resolve and drank of the spring at midnight; but the ninety-fifth night he found the water unspeakably foul. How could he drink that stuff? But having gone so far he was not to be balked of the prize by squeamishness; so he forced himself to drink three cups of the nauseating liquid. He suffered no ill effects from it. The next night he found the spring full of liquid that looked like pus. He nearly gave it up, but by an almost superhuman effort downed his three cups. The next night as he approached the mountain he found it wrapped in a fog so dense as to be palpable.

He could not see a foot before his face. The path was a rocky, winding one and he had little hope of finding the spot but he was so accustomed to the path that he felt his way along and finally succeeded in reaching the spring, which he found quite clear. The next night the spring was filled with a thick brown liquid like pitch but with a taste and odor infinitely more offensive. He knew there was only one more night of trial, so he attacked the sticky stuff and swallowed his three cups. The next night was his last. He knew the spirit of the well had been fighting him and he went ready for the supreme test. As he approached the spring in the bright moonlight he saw three terrible figures standing with drawn swords about the curb. They brandished their weapons at him and warned him off but he drew near and grappled with them. He was strong and wiry and he got entangled between the legs of the three guardians of the well in such as way that they could not strike him without striking each other. In this position he managed to reach down and dip up his three cups of water. The instant the third was drunk the enemy suddenly disappeared. The test was finished and he felt, running through his veins, a new life and strength. He strode down the mountain like a giant and for long years after was the marvel of the land.

Another tale is added that in recent years a man who doubted the truth of this tale tried the thing himself. He had the same experience up to the last night, when in grappling with the three guardians of the well he failed to reach the water. The next day he was found wandering about—a mad man. But even so, he lived to be a century old and to his last day could lift ponderous stones that ordinarily required four men to move.

Odds and Ends.

The Heavenly Pig.

In Korea the pig is called the Heavenly Animal. The argument is certainly far-fetched for the habits of swine are anything but celestial; but the fact is that in far antiquity the

Celestial Dragon did not like the black face of the celestial pig and so banished the latter to the earth, where it became a favorite article of food. People, in time, discovered that on the hind leg of every pig there are seven spots which resemble the constellation of the Great Bear and for this reason the pig was set apart as a sacrificial animal. We have in Korean history a record of the use of the pig in sacrifice as far back as the third century A. D. The sheep is also used in sacrifice. It is the mildest of all animals. They say that when a sheep is required for sacrifice and the fact is announced in the presence of a flock of sheep, one of them will walk out from the flock and present itself to the messenger to be carried to the altar.

Vaccination. This practice has existed in China for many centuries. In that part of China lying between the Hoangho and Yellow Rivers, called Kang-nam by the Koreans, there is supposed to be a peculiar spirit called Kwe-yŭk Tă-sin (鬼疫大神) or the Great Small-pox Spirit, which travels from this point as a center and visits all the outlying Kingdoms. For some three centuries the Koreans have practiced the inoculation of cattle. A physician noticed that if cattle had small-pox after gaining full age, the hide was so thick and tough that the eruption would not be complete and so the disease would strike in and kill the animal, but that the thinner and tenderer skin of the calf made it much less dangerous. So they inoculated calves to give them the disease. About a century ago a man had the idea of applying the virus to children. Some of the discharge from the disease in cattle was transferred to children but it proved too strong; but after a time they conceived the idea of using the watery fluid discharged from the sores and this was found successful. Inoculation was always effected in the nostrils on the idea that, as this is the orifice whereby the humors of the body escape, the virus would have a better effect. It is only recently that Koreans have come to see that inoculation on the arm or leg is equally successful.

A Hungry Spirit. The hero of this tale was a young man of good family with an education quite out of proportion to his means. All he needed was an opportunity to distinguish himself, and this is how he did it.

One day he was standing at the front gate of a wealthy gentleman's house wondering, perhaps, whether he would ever be as well off as its owner. A servant passed in with a tray of food on her head and on top of the food the young man saw the dim figure of a spirit sitting. He marvelled at it but held his peace and waited to see if anything would come of it. Presently he heard a great outcry in the house and, rushing in, he learned that the daughter of the house had suddenly fallen sick and died after eating some food. The young man demanded to see the girl's father, and said, "Let me see the girl and I can cure her." This was far from the ordinary conventionalities, but the youth seemed so sure that he could help that he was taken where the dead body lay. He touched the girl's hand and presently she showed signs of returning life. The young man was quickly sent from the room, but as soon as he left the girl again became lifeless. He came back and in a loud voice ordered the spirit not to return. The girl revived and the father, struck with admiration of the boy's gifts, made him his son-in-law. The young fellow said that he recognized the spirit as one of the "hungry" variety and it was because the girl had not thrown it a little of the food that it had afflicted her so severely.

Milk Supply. Outside the West Gate there is a well called *Ch'o-ri* Well or "One *li* Well." Koreans say that if a mother has not enough milk to feed her child she must go to this well and throw into it a few strings of vermicelli and at the same time pray that the spirit of the well will give her more milk for her child. Only one can do this each day. If a woman finds that some one is before her at the well for this purpose she must wait till the following day.

A Buddhist Relic. Near the Su-gak Bridge there is a large house with a field beside it. In the field there is an enormous stone with many holes in it. It is over ten feet high, but only the top of it is now visible. It is on the site of a former Buddhist Monastery of the Koryŭ dynasty. They say that successive owners of the field have tried to dig up the stone but have always been stopped by heavy rain. Why this is not utilized in times of drought, to make rain fall, is not explained, but Koreans cling to this idea still. An interesting illustration of this same idea was seen

some fourteen years ago when Mr. Tong, then secretary to the Chinese Legation in Seoul, and now Taotai of Tientsin, went with a large number of coolies to the town of Pu-yŭ in Ch'ung-ch'ŭng Province and attempted to unearth an ancient monument which commemorated the victory of Chinese and Silla forces over the kingdom of Pāk-je in the seventh century. Digging down eighteen feet they found the stone and took rubbings of it but before they could bring it to the surface a tremendous rain came on which destroyed many houses in that destrict. The people believed it was because this stone was being disturbed; so they came in force and filled in the excavation and drove away the workmen.

Mr. Three Questions.

One of Korea's great men was Song Sam-mun 成三問 which means "Song of the Three Questions." The way he came by this curious name is as follows. Shortly before his birth a voice was heard from the sky directly over the house saying, "Is the child born?" The father answered, "No." The next day the voice said again, "Is the child born?" and again the father answered, "No." The third day the same question was asked and this time the father could answer, "Yes." But having answered thus he asked the spirit why the questions had been put three times. The answer was, "If you had been able to reply 'yes' the first time the child would have grown to be the most celebrated man in the world; if you had been able to answer 'yes' the second time he would have become the most celebrated man in Korea, but as you answered 'yes' only to the third question he will be a great man but will share this honor with others equally great. So the father named his boy *Three Questions*. Song Sam-mun lived to give to Korea her alphabet and to be enrolled on the list of her most famous sons.

The Tell-tale Grain.

A sesamum merchant stopped at a country inn and placed all his money in a bag of sesamum thinking that it would be safer there than anywhere else. Having occasion to leave the place for a few minutes he asked the inn-keeper's wife to keep an eye on his grain bag for him. He returned shortly but found that the money was gone. He charged the woman with having stolen it but she denied the charge vehemently.

At last they went to the magistrate about it. When he had heard the whole case he remained silent a few moments and then asked the man how long he had been gone from the inn. He said it was not more than ten or fifteen minutes. Thereupon the magistrate ordered a servant to go to the inn and sweep out one of the rooms carefully. Then they all adjourned to the inn and the magistrate ordered the woman to go into the swept room alone, take off her clothes and put them on again. She did so and when she came out again the magistrate entered the room and looked about. "You have stolen the money," he said, "you need not deny it longer. I know you did it." The woman then confessed, and when the magistrate was asked how he was sure the woman had taken it, he replied, "The owner was gone such a short time that there was every reason to suspect the woman. She would necessarily take the money out of the bag in a great hurry and conceal it in her clothes. Some of the grains of sesamum would be sure to adhere to the money and be put with it into her garments. This floor was newly swept and yet when I came into it after the woman had taken off and resumed her dress I found sesamum seeds on the floor. So it was quite clear to me that she was guilty."

Question and Answer.

Question. What is the meaning of the rope-pulling contests in the country at the beginning of the new year?

Answer. Both the stone-fight and the tug-of-war are very old institutions, but while the stone-fight is peculiar to Korea the tug-of-war is found also in China. They both originated in the days of the Koryŭ dynasty (918—1392 A. D.) The stone-fight was at first a sort of sham fight in the palace grounds, gotten up for the amusement of the king and court but it soon spread beyond these limits and became a national institution. This is, however, a somewhat dangerous form of sport and not infrequently costs a human life. For this reason it was objectionable to the Buddhist element that was al-

ways extremely strong in Koryŭ days. For this reason they introduced the more peaceful tug-of-war. Scores of towns and villages all over Korea observe this custom. A detailed description of it will be given in our next issue.

Editorial Comment.

It has been the impression of Christendom that the physical persecution of Protestant Christians by the Roman Catholic Church is fast passing away; but within the last two years a new phase of the same thing has begun to make itself apparent in the Far East. Barred from such practices by the enlightenment of the West, Roman Catholic emissaries seem to have taught them to the East.

Such persecution has always manifested itself in places either where the local government was too weak to prevent it or where the Roman Catholics could secure a dominant voice in the government itself. The case to which we are now calling attention is of the former type.

The Roman Catholic Church has been at work in Korea for a century or more and during that time has suffered severe persecutions at the hand of the government; notably in 1866 when nine French priests were seized and executed and upwards of 20,000 native converts were destroyed.

It would be folly to deny that these missionaries showed great devotion and placed their lives upon the altar of their faith as unreservedly as did any of the martyrs of old. The French priests in 1866 were offered a safe conduct to the border if they would leave Korea and promise never to return; but they refused. Two of the priests escaped capture and made their way to China, where they tried to secure government aid for their fellow-missionaries in Korea. A French naval expedition was sent against the little Kingdom but was beaten and driven back.

From that time to this the policy of the Roman Catholic Church in Korea has been to uphold its prestige by an appeal to the secular arm of the government. When a French priest was driven out of a southern Korean town by a mob the French authorities compelled the Korean government, at the mouth of the cannon, to send that same priest back to his country diocese with all the spectacular parade of a provincial governor. Local magistrates in the country have been given to understand that Roman Catholic adherents are not to be arrested and punished by the arm of the law but are

subject to trial only by their spiritual rulers. There are over thirty thousand natives of Korea today who, whatever their offence, cannot be touched by the Korean authorities without the sanction of the priest. It is not difficult to see what the result will be in a country where local magistrates, far from the center of authority and subject to few checks, frequently go beyond the legal limits in the matter of taxation. Any society or institution that will stand between a Korean and the payment of these illegal imposts will secure the allegiance of a host of people who have no other avenue of influence whereby to secure the same end. Hundreds of people apply every year for admission to Protestant churches in Korea thinking thereby to escape official oppression. It is one of the greatest obstacles to mission work.

A portion of Korea is now in the midst of a considerable upheaval due to Catholic presecution of Protestant Christians in the Province of Whang-hai northwest of Seoul. In this province Protestant missionary labor has met with such success as to warrant the hope that in a comparatively short time the whole province will be prevailingly Christian. But a strong Roman Catholic element is found there too, and during the past year it has become evident that the French priests have become alarmed at the spread of Protestantism and have determined to make a strong and concerted effort to drive it out or kill it. Hundreds of Protestants have been driven from their homes and robbed of all they possessed. Scores have been seized and beaten in a most barbarous manner, and this not only by Roman Catholics but avowedly in the name of that Church. Protestant Christians have been ordered to subscribe toward the building of Roman Catholic churches, and because they refused, have been dragged from their homes, beaten until insensible, and then left for dead. Some of the tortures match the days of Torquemada. Imagine a man bound about the knees and ankles and then two oaken bars being inserted between his legs below the knees and pried each way like levers until the slow pressure bends the bones of the leg and the victim goes from one fainting fit into another because of the unbearable agony, and finally dies of his injuries!

When matters reached this pass the important question arose as to whether the Protestant missionaries should appeal to the law to remedy the difficulty or whether they should follow the strict interpretation of scripture and not resist the oppressor. There is doubtless a certain fraction of the Church which would deprecate an appeal to the secular power, but a very little observation of the conditions prevailing in Korea will show that this is not the wisest course. In the first place the leaders of the Protestant Christians are American citizens

who cannot share with their adherents the horrors of the persecution. These American missionaries have gone into the province and through years of work have built up a flourishing church, and now, though they themselves are perfectly safe from physical persecution, they must, according to the theory of complete non-resistance, sit still and see the church devastated, the converts killed or driven out, and their property destroyed or confiscated. This itself is a condition never met in the days of the inquisition and must necessarily modify the solution of the question. The missionaries are trying, and with success, to extend to their adherents the same immunity from physical attack that they themselves enjoy.

In the second place this persecution has not been merely a religious one but a piratical one as well. The whole evidence in the case shows that the Roman Catholic natives have simply taken advantage of their position to rob the Protestant Christians, and the latter are no more called upon to permit the robberies than a Christian man in America could be called upon to let a burglar ransack his house without calling the police. In other words, while the foreign priests have in mind only the breaking up of Protestant work, they are inciting their adherents to purely felonious methods to accomplish this end. It must be confessed that this consideration so far modifies the question as to warrant the missionaries in appealing to the law.

That this is not merely a religious persecution is shown by the fact that only a small fraction of the cases cited in Whang-hă Province are brought by Protestant adherents. Out of over 200 complaints only ten were from the Protestants. So far as the Koreans are concerned it is simply a chance to rob and plunder. The cases cited in this issue of the Review are only samples of hundreds of cases in which attacks have been made simply for the sake of loot.

In the third place, the Protestant Christians have made no reprisals. The Catholics have not even charged them with any physical retaliation. The Christians have simply asked that the Korean government take steps to uphold the laws of the country and afford physical safety to all the residents of the province. But the Roman Catholic authorities have openly taken the position that they will not allow the Korean governors and magistrates to exercise jurisdiction over their adherents. This means that there are thousands of Koreans who defy the law, assert that to all intents and purposes they are not Korean citizens, and refuse to obey the laws except when they please. The position is an impossible one, for the authority of the government is not replaced by any other authority which is competent to punish offenders to the limit

of the law. But even if they did have authority to govern their people completely the situation would be impossible. Such an *imperium in imperio* never could continue

The question has become a definite issue in Korea and should be fought out to the end. And it is very fortunate that it is to be settled in Korea, for here we have only two distinct forces namely the Roman Catholic Church on the one hand and the Presbyterian Church in the United States on the other. Few if any members of other Protestant denominations are involved. If it were in China we would have the Roman Catholic Church on one side and fifty different organizations on the other, and between them all there would be no such unanimity as would secure a definite solution.

The question has come right down to this point: will the French government uphold its subjects in inciting Roman Catholic adherents to persecute and rob Protestant adherents who are under the leadership of citizens of the United States? Will the French government dare to refuse an open and *complete* trial of the case, and the punishment, according to law, of people who have unlawfully seized, beaten, fined and otherwise injured Protestant adherents or other Koreans? These questions are now to be settled, and if they are settled for Korea, why not for China? The same principles which apply to one apply to the other.

Now what stage has the solution reached at the present time? Upon the demand of the Korean Protestant Christians the Seoul authorities consented to a trial of the case at Hai-ju the provincial Capital. A special commissioner was appointed by the Emperor to investigate the case and report. A Roman Catholic priest went down from the capital to witness the proceedings and two American missionaries were present to watch the case in the interests of the Protestant Christians. By order of the commissioner eight Roman Catholics were arrested, but when the police went to the house in Hai-ju where two of the most notorious offenders were, the Roman Catholic priest who was in the house refused to give them up for trial, but on the contrary let the Koreans bind and beat the policeman. This priest had already confessed to the Commissioner that he had incited his people to the outrages and asked that in view of his confession the whole matter be dropped. The commissioner refused. The night following the beating of the policeman this priest fled to the country with the Koreans whom he had refused to give up for trial. The priest who had gone down from Seoul, seeing that the trial was to be a genuine one and that the commissioner was not to be intimidated, withdrew from the court and refused to attend the trial. The trial proceeded, and charge after

charge was proved, with hardly a denial on the part of the culprits. The commissioner sent out into the villiges calling upon the village authorities to arrest and bring in various Catholics who were specifically named. This caused a general stampede on the part of the Catholics and many of them left their homes and flocked to the place where the priest who had fled from Hai-ju was in hiding. According to the statements of Catholics themselves these people armed. themselves with native and foreign weapons and determined to take their stand in defiance of the Korean authorities. There is no danger of the French priests themselves being persecuted by the government but if it can be proved that they are inciting the natives to rebellion they can at least be deported.

When it comes to a point where French subjects, according to their own confession, incite Koreans to attack the Protestant natives who are under the care of American missionaries, the matter lies not only between Koreans and Koreans but between France and the United States It is the duty not of missionaries in Korea only but of the Presbyterian Church of America to press the matter to a finish and see to it that the authority and the prerogatives of the Korean government are not usurped by Franch Catholic priests. Seventeen years of arduous work and many thousands of dollars have been expended in this Korean Province, and one of the most flourishing missions in the world has been the result. Whole villages have been Christianized. The people obey their temporal rulers, pay their taxes even though sometimes illegal, and ask no other physical conditions than other natives enjoy This attitude, has won for them the respect of the Korean government and more than once their districts have been exempted from excessive taxation on this account. These Koreans believe in securing better conditions not by defying the government but by evangelizing the nation. The idea may be branded by some as chimerical but all great reforms have been so branded. Whether it succeeds or not it is the true Christian attitude and these native Christians have won the admiration of the Protestant world. The Korean missionary field is pointed to as being the most successful of modern times. It is not to be expected, therefore, that the foreigners who are interested will allow this work to be wrecked or even temporarily paralyzed without bringing to bear upon the Korean government all the pressure they can.

This they have done and with success and it only remains for the Catholics to follow up their confession by penance, allow the Korean government to handle the offenders by process of law, and mete out punishment where punishment is due.

The only possible objection to be made is that the government may punish cruelly and beyond reason. But this

fear is groundless, for the publicity which the affair has secured will follow the matter to the end and the very ones who are calling upon the government to do justice will be the first to oppose any tendency to overdo the matter. It is the old Anglo-saxon cry, "a fair field and no favor." It is the cry which must prevail.

It is very gratifiying to note that the French Minister from the start has apparently desired to have the matter settled on a basis of strict equity, but in this he is not seconded by the Roman Catholics in the country. They are making the Koreans promises of support which cannot be fulfilled, and which cannot fail to disappoint them

It is very natural that the Catholics should wish to smoothe the matter over and let the whole thing fall through, but if so what assurance have we that the same thing may not happen again? We have simply the word of a French priest who confessed to eight grave charges and promised not to repeat them but who a few days later fled from Hai-ju and rallied the Roman Catholic adherents about him in open rebellion against the Korean government. We have taken pains to learn the opinion of many who are better acquainted with the conditions prevailing in Whang-hă Province than we, and the opinion is unanimous that unless a definite settlement of this question is reached the people of Whang-hă will rise in insurrection and make serious trouble. We are informed from excellent authorities that:

"The conditions in Whang-hă are evident. Priests and leaders of the Roman Catholic Church have regular so-called government quarters established, with implements of torture, where, as is proved in the evidence, people have been tortured and even murdered. In the name of these self-constituted authorities a regular system of robbery and plundering goes on, and the native officials are helpless, fearing complications with foreign governments The question is whether this usurpation of power is to continue until the people rise in an insurrection which will endanger not one nationality only but all foreigners."

Do the French Catholic authorities want justice done? For answer we state that the man Chang who inflicted torture on a Korean and killed him, remained a leader in the Roman Catholic Church from September until March, when he was arrested by the commissioner. Can any one believe, after the confession made by Wilhelm, that the French priests were ignorant of this or any other of the crimes committed by their followers? The Korean priest Kim who ordered the torture which ended in murder is still at liberty, and do we hear of any eagerness on the part of the Catholics to have him arrested and punished as his crime demands?

Again, the Frenchman who was sent to Hai-ju by the authorities in Seoul to look after the case told the commissioner that he would guarantee the appearance of several of the ringleaders if the commissioner would only call in his police. The commissioner hesitated but finally put faith in the solemn promise and called in his police. On the day when these ringleaders were to be produced, the gentleman who had guaranteed their appearance announced with a shrug of the shoulders that, "They have all run away!" Two of the worst culprits were in the house adjoining the one in which this gentleman was lodged, and had his promise not been accepted they could easily have been apprehended. Does this give evidence of zeal in the pursuit of justice?

What stands in the way of a full settlement of the difficulty? Evidently the hesitation which the Korean government feels in sending the necessary police or troops and executing complete justice. When the matter of sending troops was brought up the Koreans were told that they should not do this, as the soldiers would commit excesses in the country. We are credibly informed that Korean soldiers have never begun to commit the depradations which have been clearly proved in open court against the Roman Catholic Koreans in Whang-hă Province. If the Korean government feels hesitation about putting down rebellion and ancarchy because of consideration for any outside power whatever, then she should be given assurance that there are those back of her who will see her through. The day has gone by when any power can cast anchor in Chemulpo harbor and command the Korean government at the cannons mouth to do thus or so, without having at least some semblance of a cause; and we dare affirm that if the Korean government should send a thousand troops to Whang-hă Province, arrest every man guilty of crime and inflict summary punishment upon every guilty Korean whether he be a Roman Catholic priest or a Protestant deacon *there is not a power in the world that would dare raise a finger to prevent it.* This the Korean government should know.

News Calendar.

It will be impossible to give a detailed account of the trial of the different cases that have been tried in Hai-ju but we give below translations of various documents which speak for themselves.

January 13th, 1903.

Extract from the Petition of the Governor of Whang-ha to the Government in Seoul.

"In the counties of Sin-ch'un, Cha-ryung, An-ak, Chang-yŭn, Pong-san, Whang-ju and Sŭ-heung disturbances created by the Roman Catho-

lics are many in number and petitions and complaints are coming in from all quarters

"In some cases it is a question of building churches and collecting funds from the villages about. If any refuse to pay they are bound and beaten and rendered helpless When certain ones, in answer to petition, have been ordered arrested, the police have been mobbed and the officers of the law have been unable to resist it While investigating a case on behalf of the people I sent police to arrest Catholics in Cha-ryŭng. They raised a band of followers, beat off the police, arrested them, and dismissed them with orders not to return. Then I sent a secretary to remonstrate with them. At that the Sin-ch'ŭn Catholics, a score and more of them, armed with guns, arrested the secretary, insulted him," etc.

AN INTERVIEW BETWEEN THE GOVERNOR OF WHANG-HA YI-YONG-JIK, AND THE FRENCH PRIEST WILHELM IN PRESENCE OF THE INSPECTOR YI EUNG-IK. 8TH DAY 2ND MOON KOANG-MU (8TH FEB. 1903).

WILHELM SAID: My difficulty with the Governor is that he refused to summon Pak Chŭng-mu of Whang-ju, and get satisfaction out of him. Pak, on a certain night, hurled a stone into the church where Father Han lives, and for this reason complaint was made to the magistrate with a request that he be arrested. Pak was put in prison, but being powerful in his village, he went and came just as he pleased, so that there was really no punishment about it. Complaint was then made to the Governor, with request that he summon him and have him severely punished. The Governor replied, "I have no call to summon people from outside counties in this way." I then thought, "Oh, yes this is because the Governor has no power to arrest people of outside counties," till, all unexpectedly, he issued an order to arrest certain Catholics of Sin-an-po. Naturally I thought this only a pretence at power on his part, so I had the police stopped and the prisoners taken from them, and then I sent orders to the churches saying, "If there is any further attempt to arrest people resist it with all your power."

THE GOVERNOR SAID: The affair of Pak Chŭng-mu was settled by his being imprisoned in his own county, that was the reason I did not arrest him and do as you asked. You say that I had not arrested him, and I had not, because of the law that regulates each district; but when there is a complaint laid by the people according to court regulations then the arrest is made. Since you were in doubt concerning the two actions on my part that looked contradictory, an inquiry would not have been out of place; but this raising a band of followers, stopping the police, setting the guilty ones free, teaching them to disobey the orders of the Governor, getting these Catholics into all sorts of sin, preventing the Governor from investigating the case, do you call that righteousness? My desire was to enlighten a darkened people (the Catholics), have them understand what was right, and so I sent a secretary from the office, at which you sent out a score and more of men armed with guns, forty *li* at night, and arrested the secretary, although he is a Government officer and guns are dangerous weapons. On whose authority do you do these things, and how dare you on your own account arrest people and put them to torture?

WILHELM REPLIED: I know that such things are wrong and yet I did them intentionally; I did not know that you had any court rules, I had only your letter to go by. When I wanted to smoothe things over and forwarded you a letter, you sent it back unopened. I was very angry.

THE GOVERNOR: What you say about only having my letter to go by means, you only thought of one thing and not of others. The reason I returned your letter was, that when you came with guns and arrested the secretary and I wrote you about it you made no reply. I was indignant and when you wrote me about the affair in Chang-yŭn, after not

answering my letter, why should I answer yours? As I did not wish to answer your letter, I had no desire to accept of it, and so sent it back.

WILHELM: When you sent me your letter you had on the envelope "*Sa-ham*" (reply) and so I did not send one in return.

THE GOVERNOR: When I asked you a question was a reply not in order? I presume you had no answer to make.

WILHELM: Pak Chung-mu has not yet been punished sufficiently and now is it the square thing for you to appoint him a tax-collector? After you have arrested and punished him then I will "dismiss my anger."

THE GOVERNOR: Last year at Whang-ju I made careful inquiry into Pak's case, and while it is said he threw a stone, there is no definite proof. Still he was locked up Whether he was guilty or not he has already been punished and now after several months what reason is there that we should not appoint him to work? I have heard that you beat Pak at your own church. What anger is there that you need further cherish? If you want him arrested and tried let a plaintiff bring the matter up in court.

WILHELM: I gave him ten blows with a paddle but that was not for the sin in question, it was because when the magistrate sent him to apologize to me he did not use polite language. Though I beat him his former crime remains still unpunished.

THE GOVERNOR: When you are not an official is it right for you to take things into your own hands and beat the Koreans?

WILHELM: If I do not paddle them there is no way of bringing them to time.

THE GOVERNOR: Your beating Koreans on your own account is a crime. You have circulated a letter, too, among your people as a "preventative of abuses," which can be summed up under eight heads, teaching them, (1), To disobey the orders of magistrates, beat the messengers, pay no taxes. (2), To hold private courts in your meeting-houses and churches. (3), To go into public offices and browbeat officers. (4), To arrest, paddle, and imprison without authority. (5), To collect money for churches from all over the country. (6), To cut down sacred trees in different villages. (8), To raise mobs, steal grave-sites, dig up bodies. (8), To compel people to join your Church.

WILHELM: These eight different things are not to be done hereafter as they have been in the past. Have no further anxiety.

THE FIRST REPORT OF THE IMPERIAL INSPECTOR TO THE GOVERNMENT.

I have looked carefully into the disturbances among the people in the different counties, and the various crimes up to this date noted in the public records are only one or two in hundreds. Outside of two or three counties all the magistrates have been under this oppression, and with folded hands, are unable to stir. The poor helpless people sit waiting for doom to overtake them Receiving Imperial orders to look into the matter, I have undertaken the task and daily crowds with petitions fill the court. There are no words to express the sights one sees, the stories one hears. Depending on the influence of foreigners, the Catholics' issuing of orders to arrest is a matter of daily occurrence; their runners are fiercer than leopards, and the torture they inflict is that reserved for only thieves and robbers; life is ground out of the people, goods and livelihood are gone Unless this kind of thing is put down with strong hand thousands of lives will be lost in the end. A French priest by the name of Wilhelm living in Chang-ke-dong in Sin-ch'ŭn, a retired spot among the hills, has gathered about him a mob of lawless people. Their houses number several hundred. Many of them carry foreign guns so that country people are afraid and do not dare to take action. A number of those already arrested have been set free by this priest. Most of

those who have slipped the net have escaped there and now form a band of robbers. There is no knowing where trouble will next arise and it is a time of special anxiety. Those who assemble there at the 'call of the whistle' (bandit) are outlaws, and must be arrested They may however make use of dangerous weapons, so we cannot do otherwise than be prepared for them. This is my report. Look carefully into it. Send word to the Office of Generals. Wire me permission to use soldiers and as occasion offers lend me a helping hand.

THE TRIAL OF A ROBBERY AND MURDER CASE BEFORE THE IMPERIAL INSPECTOR, 3RD MONTH, 5TH DAY, 7TH YEAR OF KOANG-MU (5TH MARCH 1903.)

The plaintiff a man of Pong-san Cho-ku-pang, by name Koak Heui-ho aged 42.

THE PETITION READ: In the 8th moon of last year in my village of Eun-pa, the leader of the Roman Catholics, Chang Sa ho, with many other Catholics as a following, entered my house, arrested me, and locked me up, took all of my household goods and supplies away and handed them over to the headman of the village, and then extorted the deeds of my fields and land, saying that my wife's uncle Whang had stolen something from the Roman Catholic church, and that I, being a relative, would know about it. "After bringing him here," said they, "you will get back your goods."

In two or three days they caught Whang and, after judging of his case, let me go, as there was no proof against me, but did not give back the goods or the deeds of the fields. They promised to give them back later. I then went to the priest and complained but Chang (the Roman Catholic Leader) said, "How can we give them back in response to an empty hand?" and with that he execrated me furiously. Being helpless, I gave 60 *yang* ($12.00), and Chang then said he would look well to the matter, but he never gave them back. I then went to the magistrate (Pong-san Kun-su) and laid my complaint before him, and got an order for their restoration. This secured me the 60 *yang* but not the deeds of the fields. Again I laid complaint and again got an order to have them restored. Chang asked me why I made complaint before the magistrate and with no end of insult refused me so that I could make no use of the order, and now I specially ask that you get me back what belongs to me.

INTERROGATION OF KOAK HEUI-HO.

THE INSPECTOR: As regards this theft of Whang's, because you knew and took counsel with him you have been arrested and imprisoned and your goods have been confiscated, and after the capture of Whang, if he had not involved you why would they not have given you back your goods? Tell the truth now about the affair

KOAK'S REPLY: Last year in the 8th moon 26th day (27th September) late at night, Chang Sa-ho, came with many Roman Catholics to my home, arrested me, took me to the market-house of Eun-pa, put my feet in the stocks, imprisoned me, saying, "Your wife's uncle Whang stole goods from the Roman Catholic church, find him for us now." I said, "How can I tell where my wife's uncle has gone?" Theyt hen cursed me and left. The next day Chang went with his church followers to my house and took away what goods I had and one cow as well, one large kettle one urinal, one brass bason, 4 rolls of cotton goods, 2 bags of millet, 30 lbs of cotton, a water jar, 10 layers of tobacco and placed them in charge of the village head-man. They also took away deeds of fields of eight days' plowing.

On the day following the Roman Catholics caught Whang and put him to torture, till they broke his legs, and when he was about to die they handed him over to the police of Pong-san and there he died Up to the last he made no mention of my having any share in his wrongs, and so they let me go; but they did not give back the goods or the deeds of the

fields. My wife then went to the Roman Catholic Church and asked the priest Kim (a Korean) for the goods and deeds, and though the priest told Chang to give them up, Chang held on to them and refused. "With empty hand how can you expect to get them back?" said he, and so, as there was no other way, we gave 60 *yang* and asked the goods back. He replied saying that when the priest Kim returned they would be given up, but the year passed and there was no restoration. In the first moon of the Korean year I entered a complaint at the magistrate's, got my order, and gave it to the head man of the village. Chang then gave back the 60 *yang* which he had extorted, saying, "Neither governor nor magistrate dare arrest me, and I don't intend to give up either deeds or goods." I then complained to the governor and got an order on the magistrate to have the matter set right Twice the magistrate sent police to arrest Chang. Being terrorized by him, however, they did not effect the arrest, but now, since Chang is captured, please get me back my goods and my expenses.

Interrogation of Chang Sa-ho (Roman Catholic Leader).

The Inspector: I have heard from Koak that on the 26th day of the 8th moon you, Chang Sa-ho,with several other Roman Catholics entered his house, arrested and imprisoned him in the market of Eunpa, put his feet in the stocks, and locked him up saying,"Your wife's uncle Whang has stolen goods from the church. Find him now." Koak replied, "How can I know where my wife's uncle has gone?" For this cause you reviled him. On the next day you with other Catholics went to his house, took possession, carrying off a cow, one large kettle, a urinal, a brass bason, 4 rolls of cotton goods, 2 bags of millet, 30 lbs of cotton, one water jar, 10 layers of tobacco and put them in charge of the village head man. On the following day the Catholics arrested Whang, and put him to torture till his legs were broken, and when he was dying handed him over to the police and there he died, and because there were no words from him that implicated Koak you let Koak go, but the goods and deeds for land you did not return. His wife went to the priest Kim in the Catholic church and asked for the goods and deeds and the priest said, "Give them back," but still you refused and did not return them, saying, "Without paying for them how can you expect to get them back?" Then under pressure they gave 60 *yang*. In reply you said when the priest returned you would give them back. In the 1st moon of the year Koak entered a complaint with the magistrate and got an order which he carried to the village head man. You then gave him back the 60 *yang* that you had extorted, saying, "No governor nor magistrate dare arrest me." As for house, goods and deeds you have not given them yet. Then Koak made complaint to the governor and gave his order to the magistrate who tried twice to arrest you but failed. Now, since you are captured, Koak asks that the offence he punished and that he given back his house, goods, deeds and expenses.

This is what Koak says I also have seen your 'official' order (*Sa-t'ong*) which reads, "The governor of this province with intent to injure our holy Church has sent a petition to the Foreign Office. The Inspector and Father Doucet went together to the governor's and while holding inquiry Hong Sin-pu (Father Wilhelm) protested, saying, 'Let us have the inquiry at Seoul,' which meant that the governor and magistrate at Pong-san had been acting unjustly. Beside, the police and the soldiers of the governor come out to the village and towns and extort money from the people by the hundreds and thousands of *yang*. Knowing definitely the conditions I write this order. Let two of the most experienced of the church leaders who have evidence report at the church and wait."

The Inspector's Questions: Do you mean to say that you, with a band of Catholic arrested people, put their feet in the stocks, took possession of their houses, extorted goods and land deeds? Thinkingover

your actions, what punishments ought to be given you? You have arrested a man for no fault, tortured him, broken his legs, murdered him. Since God's eyes like the lightning see through everything how can you deny? Besides with orders from the magistrate for your arrest how dared you say, "No governor nor magistrate dare arrest me," and thus resist authority? Can such acts be called faithfulness on the part of a subject? Governors and magistrates are these who share responsibility with the ruler and look after the people You are one of the people and yet dare to say, "Foreigners will decide this thing." Your desire is to get officials sent by the Emperor involved in difficulties, and so you have sent this order here and there. Are you not a traitor? How can you escape the punishment you deserve?

With all that has come and gone, and no room for a chance to excuse yourself, speak the truth now and let us hear.

CHANG SA-HO REPLIED: After we lost the goods from the (Roman Catholic) church we could not but be suspicious of Whang, for at that particular time he ran away. Koak is a nephew by marriage, and Whang used to go and stay at Koak's house, and so the priest Kim had Koak arrested, intending that we should take his house and goods, and for that reason I went with other Catholics, took possession of his house, goods, a cow, land deeds, making a note of them and put them in charge of the village head man. The deed of the field of eight days' plowing alone was given to the priest Kim. After that the priest Kim left to see the acting magistrate of Pong-san about this robbery affair. Whang who came back on market day was arrested by the Catholics, was dragged to the place of imprisonment, and asked to whom he had sold the stolen goods; then he was taken before the priest Kim, and the priest told me to put him to torture and get the truth out of him. I was leader of the Catholics and so did not dare to disobey the priest, but had to do as he bade me. I put Whang through the torture but did not look definitely to see whether his legs were broken or not. I did hear a rumor that he had died. I went to arrest the thief to whom he had sold the things and to see the acting magistrate of Pong-san but did not find him (the thief). Whang stated that Koak had had no part in the affair. I then told Koak that as for giving back the house, deeds and other things that we had taken, it would be right, but the priest Kim for some reason would not agree to it. Then Koak made his complaint to the magistrate, got an order and carried it to the village head-man, but the priest said, "Why did you not come to me and make the complaint instead of going to the magistrate?" The reason that the governor and magistrate could not arrest me was because the priest prevented and refused to allow it. Also as to the exposing of the faults of the governor and the magistrate in the paper which I circulated through the various places, it was because I did not dare to disobey the order of the priest Hong (Wilhelm) and so I did the evil thing, and brought sin upon myself. I have no other words to say. Do what you think best with me.

Chang Sa-ho (Roman Catholic Leader) was indicted for murder by the Inspector, Monday, March 9th, and handed over to the governor.

THE CASE OF YANG HEUI-OK OF CHAI-RYUNG AGAINST YANG-YUN-GYU AND YANG WUN-DOL, TWO ROMAN CATHOLICS. (Yang Heui-ok is not a Protestant.)

Yang Heui-ok owned a field of three days' plowing adjoining his ancestral burial-place, but a relative of his, named Yang Ye-yang, forged a deed of the field and sold it to three Roman Catholics named Yang Sul-yung, Yang Yun-gyu and Yang Wun-dol. When the plaintiff learned of it he tried to get the fields back, even offering the full sum that had been paid for it. Yang Sul-yung consented, but the other two refused. So plaintiff appealed to the magistrate and the latter ordered the two men to give up the false deed. But this order was not obeyed. On the con-

trary, on the 20th of April 1902 ten Roman Catholics came to plaintiff's house with firearms and seized and bound him. They carried him to the Roman Catholic quarters in Ch'ung Rye-dong. On the way they claimed to have incurred an expense of 27,000 cash for food &c. When they arrived at their destination they beat their prisoner with 40 stripes and imprisoned him. Then they demanded the true deed of the field and all the official correspondence that had passed between the plaintiff and the magistrate. He gave up the deed but said the correspondence had been left at his house. So they ordered him to send for them. The plaintiff managed to escape by night and came up to Seoul to seek redress for his wrongs. There he heard that his father had been caught and beaten and then sent home. So plaintiff went back to his home and again appealed to the magistrate. The latter said, "This is between you and Hong the priest (Wilhelm), and you should see him." And he ordered the head policeman to go with plaintiff and see to the matter. But this policeman was himself a Roman Catholic leader and so he charged plaintiff with ill-treating Catholics and imprisoned him and had him taken to the Roman Catholic head-quarters. That night Wilhelm came and demanded why plaintiff ran away to Seoul, and gave him forty blows on the back. Then two foreign priests with the two defendants demanded that the correspondence, before referred to, be given up. Plaintiff was thus driven to give up the papers. Then the two defendants said they would give back the field if plaintiff would put down the money. The plaintiff gave the money but failed to get back the deeds. In the 8th moon, having failed to get satisfaction, plaintiff made complaint to the governor of the province and won his case, and the defendants were ordered by the governor to give back the field and the deed and to pay back all money that had been unlawfully extorted. So plaintiff got back his deed and the 27,000 cash.

But on the 4th of the tenth moon seven Roman Catholics came with clubs and beat the plaintiff and carried him to the Roman Catholic headquarters and two of them took turns pounding him with a wooden "pillow" or head-rest. Wilhelm again had him given twenty stripes and demanded that he bring 700,000 cash and the deed of the field. He was imprisoned and beaten every day until he should pay the money and give up the deed. This continued twenty-two days. During this interval he was carried to his house six times to get the things demanded. This cost 33,000 cash. At last he had to sell all his remaining furniture and thus got together 100,000 cash which, together with the field deed, he was forced to give to the Catholics to save his life. But they said he must pay the remainder, and beat him severely. He succeeded in making his escape and returned home. Then Wilhelm again demanded of him the remaining 600,000 cash but he said, "I am already a beggar and I could not give you this amount to save my life. If you wait to get money from me it will be like waiting for hair to grow on a tortoise's back," so they gave him one more good beating and drove him away, since he had no more money.

The planitiff asks the commissioner Yi Eung-ik to get back the deed of the field, the 223,000 cash and the crop raised on the field; and to properly punish the offenders.

THE CASE OF CHO SUNG-KIL OF SO-HEUNG AGAINST KANG SAM-JIL AND CH'OE MYUNG-SUN, TWO ROMAN CATHOLICS.

Cho Sung-kil is a poor man who lives with his mother, and until his thirtieth year was not able to marry because of his lack of means. In the tenth moon of 1902 however he gave 00,000 cash to the father of a young woman of Yŭn-an to prepare for a wedding. In the twelfth moon the fifteenth day a man named Kang Sam-jil living in P'yŭng-san conspired with Ch'oe Myung-sun of the same town to get possession of the person of Cho Sung-kil's wife. By trickery they accomplished their

purpose and the woman became the concubine of Kang Sam-jil. Cho went to recover possession of his wife but Kang hid and Ch'oe said, "We are Roman Catholics and even if we commit murder we will not submit to punishment. If you want to be killed you had better continue trying to get back the woman." He then caught the plaintiff by the hair and beat him and threw him into a stream running near by.

In his complaint before the commissioner Cho, the plaintiff says, "If everybody was like these two rascals who except Roman Catholics could get married? The loss of my 200,000 cash is a small matter, but the woman is like a dead person and now my aged mother has been made ill by this business and I cannot bear it without protest. So I beg that these two men be arrested and the woman delivered."

The commissioner thereupon ordered the arrest of the two defendants and instructed the plaintiff to wait the decision of the court.

THE CASE OF KIM CHIN-WHAN, IM SONG-SUK AND OTHERS OF CHAI-RYUNG AGAINST KIM EUNG-DU, HU HYUNG-MO, NUN YUN-SU AND MUN MYUNG-SUN, FOUR ROMAN CATHOLICS.

The plaintiffs complain that in the town of Chai-ryung the Roman Catholics band together and compel people to join them, and use all sorts of illegal methods to secure this end. In the seventh moon of 1902 the Roman Catholics determined to build a church, and for this purpose they cut down the old trees that had stood for centuries about the village shrine, in spite of the objections of the people. They caught and beat many of the people and acted continually in a most unlawful manner. While they were building their church they demanded money from the people, each man being compelled to give from 30,000 to 60,000 cash apiece. For those that refused there was beating and imprisonment. Ten men were thus forced to pay money for this purpose. Fields were seized and many were forced to give up their farming. Mun Yun-su, one the defendants, refused to pay Kim Chin-whan, one of the plaintiffs, for several bags of rice which he had received.

The amounts due from the Roman Catholics are as follows:

For wood stolen from the shrine		500,000	cash.
For money stolen from	Kim Keiu-hyūng	50,000	,,
,, ,, ,, ,,	Hu Ik-mo	20,000	,,
,, ,, ,, ,,	No Kyung-ho	20,000	,,
,, ,, ,, ,,	Hong Ik-sū	20,000	,,
,, ,, ,, ,,	Yi T'āk-ha	25,000	,,
,, ,, ,, ,,	Han Hyo-mok	15,000	,,
,, ,, ,, ,,	An Keui-hun	30,000	,,
,, ,, ,, ,,	Cho Chaug-cho	30,000	,,
,, ,, ,, ,,	An Yi-wūn	15,000	,,
,, ,, ,, ,,	Kim Chin-whan	10,000	,,

The Commissioner said, "I have known about this business for some time. I will attend to the matter and get the money back. Wait here till the case is brought up."

THE CASE OF THE FARMERS OF YU-MULP'YUNG, IN CHAI-RYUNG, AGAINST YI IK-HYUN, THE ROMAN CATHOLIC LEADER IN THAT PLACE.

Ten years ago the custom of farming out government land on shares was discontinued and the people of this town were allowed to till the government lands in their vicinity for their own benefit But five years ago they were ordered to resume the old status. Some of them came up to Seoul to secure a reconsideration of the case but Yi Ik-hyŭn a Roman Catholic also came up and thwarted them. Returning to that place he secured the aid of police and Yamen runners who were Catholics and demanded that these farmers turn over to him the value of half the crops that had been raised on these lands during the previous five years. By threats and beatings he intimidated the people and extorted the sum of 4,975,000 cash but kept it all for himself The people therefore ask that he be compelled to disgorge this money and be properly punished.

The commissioner says the man is a thief and will be attended to as he deserves.

The native papers say that on February 25th the Foreign Office sent a despatch to the commissioner Yi Eung-ik saying that the French Minister had been requested to recall the priest Wilhelm from the country On February 27 Yi Eung-ik telegraphed the Foreign office that he found that the Roman Catholics had been committing serious crimes but that he was unable to arrest the criminals. He therefore asked for government troops. The French authorities thereupon sent to Hai-ju Mr Teissier, student interpreter at the French Legation and Yi Neung-wha, a teacher in the French language school to see how the trial was progressing and it is generally understood that these gentlemen had instructions to give the commission any aid in their power toward a solution of the difficulties. On March 17th several of the Korean Catholics most seriously implicated escaped from Hai-ju in spite of the assurances given by the French that they would be delivered up, without fail.

About the twentieth of the month the French Priest Dalcet and Mr. Teissier returned to Seoul. Wilhelm was to have come with them but the Roman Catholics said that he had gotten them into the trouble and that if he should leave they would all be destroyed. They therefore forced him to stay, making serious threats in case he should try to leave.

As we go to press the situation in the north seems to be as follows. Desperate efforts have been made to have the investigation stopped and though a number of the Roman Catholic offenders have been superficially punished it remains to be seen whether the man convicted of murder will be given his just deserts. The investigation has not yet been suspended but probably will be soon. The native papers say that the French Minister has sent a very strong letter condemning the actions of Wilhelm and ordering him up to Seoul It is gratifying to know that the French Minister has throughout this business shown a desire to have it settled properly, but we fear that unless the Roman Catholic adherents in the country are definitely given to understand that they can not depend upon foreign interferance to save them from the results of their misdoings the people will rise against them and cause serious trouble. One thing has become quite plain, namely that this is not a case of Roman Catholic *versus* Protestant merely, or even mainly, but of Roman Catholic *versus* the people of Korea

It is stated that the Belgians will secure a gold-mining concession at T'ă-bāk Mountain, at the point where Ch'ung Ch'ŭng, Kyong-sang and Kong-wŭn Provinces meet It is said to be one hundred *ri* square or 900 square miles. It is said they lend the Korean government 4 000,000 Yen and work the mines for twenty-five years.

One of the saddest events of recent days in Seoul is the death of Rev. W. V. Johnson a newly arrived member of the Presbyterian Mission. Mr. Johnson on his way out from America lost his wife by sudden illness in Kobe and soon after his arrival in Seoul he was stricken with smallpox. The disease assumed a very malignant form and though he seemed to be pulling through successfully he succumbed on the 17th inst. and was buried at Yang-wha Chin the following day

We learn with pleasure that Mr. Pegorini of the Chemulpo Customs has been promoted to the Commissionership of the Fusan Customs.

The Seoul community was shocked and grieved at the news of the death of Miss Lefevre of scarlet fever in St. Petersburg. Mons. Lefevre and family went to Europe *via* Siberia but was detained in Russia by the serious illness of Mrs. Lefevre and the daughter. After the daughter's death the party moved on to France though Mrs. Lefevre was still critically ill. We trust they will be back in Seoul again at an early date.

On the 18th inst. a general meeting of the foreigners in Seoul was held at the Electric Company's building, through the kindness of Messrs Collbran, Bostwick & Co. The object of the meeting was to present to the public a plan for the establishment of a branch of the Young Men's Christian Association in Seoul. The meeting was largely attended by a representative audience and Hon. H. N. Allen, the United States Minister, presided An invocation was pronounced by Rev. A B. Turner of the English Church Mission after which a vocal solo was rendered by Mrs Morris. After appropriate introductory remarks by the Chairman, Mr. Brockman, the general Y. M. C. A. Secretary for China, Korea and Hongkong gave an address showing the wide usefulness that this organization has attained and the progress of the work in Japan, China and India. This address could not but carry great weight with the audience, many of whom learned for the first time important facts connected with this world-wide movement.

Mr. Brockman was followed by Dr. Takaki of the First Japanese Bank who gave a glowing discription of the Association work in Tokyo with which he himself has been long connected.

Rev. J. S. Gale then spoke briefly in regard to the social condition of young men in Seoul and the value that such a movement would be to them. His statement of the case from the standpoint of an expert in Korean affairs was conclusive as to the enormous good that can be done in this way.

J. McLeavy Brown, LL., D. of the Imperial Customs, then presented the financial scheme showing that such a work demanded the erection of a proper building, that friends in America had promised Yen 24,000 on condition that Yen 6,000 be raised on the field, and he commended the plan to the public as being fully worthy of their support.

The last speaker was Rev Geo H. Jones, Ph. D., of Chemulpo, who made a telling appeal to the audience driving home the fact that such an association has as good chances of being a success here as it has proved wherever the movement has already been inaugurated. In an impassioned peroration he struck a chord in the mind of the public that cannot but bear large fruit.

Since that meeting a subscription paper has been circulated through a part of the community and more than half the necessary sum was immediately pledged. By the time this issue of the Review is out it is probable that Yen 5,000 of the necessary Yen 6,000 will have been pledged. It is seldom that the foreigners of Seoul have an opportunity to subscribe toward an object that will more directly and beneficially affect the Korean people and we doubt not that all will feel inclined to encourage such an attempt to give an uplift to the young men of Seoul.

Table of Meteorological Observations

Seoul, Korea, February, 1903.

V. Pokrovsky, M. D., Observer.

Day of month	Quick-silver Barometer at 0° centigrade	Thermometer in open air in Meteorological Cage. Dry bulb.	Minimum Thermometer Centigrade	Absolute Moisture of air, in Millimeters	Relative Moisture of air in percentage	Rainfall, Millimeters
1	765.3	1.8	- 2.5	3.7	73.6	1.3
2	64.8	- 0.9	- 4.0	3.5	89.0	0.7
3	63.6	1.7	- 5.0	3.3	83.6	—
4	64.1	- 2.2	- 6.0	2.9	4.6	—
5	64.9	- 2.7	- 7.0	2.5	68	—
6	66.0	- 1.4	- 3.5	3.0	76.3	-
7	67.0	- 3.5	- 7.0	2.7	77.6	0.2
8	70.3	- 3.4	6.5	2.9	83.3	1.4
9	72.0	- 1.6	- 7.0	3.0	74	-
10	68.6	0.8	- 6.5	3.7	76	—
11	67.4	- 1.8	0.5	4.9	86.6	—
12	64.3	0.2	- 2.5	3.7	80.3	—
13	67.0	- 0.0	- 4.0	3.9	79.	—
14	63.5	- 2.4	- 8.5	2.3	59	—
15	67.1	2.3	- 4.5	4.0	70.3	—
16	64.2	1.7	- 1.5	3.8	75.6	—
17	64.0	0.2	3.5	2.9	65.6	—
18	65.2	- 1.4	- 4.5	2.8	79.3	—
19	69.0	- 1.4	5.0	2.6	96	—
20	66.5	0.3	5.0	3.4	70.3	—
21	65.2	- 1.4	- 6.0	2.5	92.3	—
22	66.3	1.6	5.0	3.0	59.3	—
23	67.3	1.0	- 7.0	3.2	68	—
24	66.2	1.7	- 5.0	4.1	81	—
25	63.0	3.8	1.0	5.3	87.3	12.0
26	62.0	5.4	1.5	5.8	87.3	18.7
27	64.1	3.2	1.0	4.9	80.6	—
28	62.4	3.5	0.0	4.4	76	—
29	—	—	—	—	—	—
30	—	—	—	—	—	—
31	—	—	—	—	—	—
	Av. 765.9	0.2	-4.0	3.5	75.2	T. 34.3 1.2

Barometer		Temperature of Air		Relative Moisture	
Maximum	774.2	Maximum	8.5	Maximum	18.7
Date	26	Minimum	- 8.5	Minimum	.2
Minimum	757.2	Date	14	Date	23
Date	21				

Rainfall	
Maximum	18.7
Date	26

TOTAL OF DAYS.

Rain	Snow	Hail	Sleet	Fog	Thunder, near	Thunder, distant	Lightning	Clear	Hazy	Strong wind
6	4	—	—	—	—	—	—	13	3	—

	Calm	N	NNE	NE	ENE	E	ESE	SE	SSE	S	SSW	SW	WSW	W	WNW	NW	NNW
Total of Winds	1	2	1	4	2	12	1	2	1	2	1	3	2	38	7	4	1
Total of Force	0	2	1	5	2	24	1	2	1	3	1	4	2	84	10	4	1

KOREAN HISTORY.

The career of Gen. Kim Tŭk-nyŭng whom, as we have seen, the Japanese had dubbed "The Flying General," affords us another example of the fatal weakness of Korea, in the envy excited against any really successful man ; for even while Gen. Kim was successfully combatting the Japanese in his own way, his very successes aroused the spleen of Gen. Yun Keun-su who accused him to the king of having killed plenty of Koreans, but never a Japanese. On the strength of this groundless charge, and without questioning its truth, the king brought Gen. Kim to Seoul and imprisoned him a year.

And now began an amusing comedy between the Chinese, who took the Japanese seriously, and the latter who were merely playing off the Chinese in order to save time.

In the fourth moon of 1395 the embassy from China to Japan arrived in Seoul, and immediately Gen. Sim Yu-gyŭng posted southward to see Kato and tell him that the Chinese embassy had already come and that he must hasten to get all the Japanese troops out of the country before the embassy should arrive at Fusan. To all this the wily Kato answered gravely, "You had better stay here a few weeks while I take a run over to Japan and ask Hideyoshi about it, and if he gives the order to take the troops back, it can be done immediately." When he came back, instead of answering the main question he said that it would be well for a Korean to accompany the envoy to Japan. Meanwhile the Chinese envoy Yi Chong-sŭng, in Seoul, sent messenger after messenger urging the speedy removal of the Japanese troops from the peninsula ; but Kato kept putting it off on one ground or another, and made no move to go. When, however, this part of the comedy had proceeded to such a point that the Japanese began to fear the Chinese would see that it was indeed a comedy, Kato took a few regiments of men from Ung-ch'ŭn and Kŭ-je and made

preparations as if to depart, meanwhile sending Gen. Sim to Seoul to say that he was waiting for the envoy and his suite to come south and accompany the departing army to Japan. Five months had already elapsed since the envoy had arrived in Seoul, and he therefore determined to accept this invitation. Moving southward, he came to Nam-wŭn in Chŭl-la Province where he stopped, fearing to go directly into the Japanese camp. While there he gained the soubriquet of "frog-eater," for he was so fond of the flesh of that reptile that he compelled the people to hunt for and procure it for him.

Gen. Son Kwang, from his comfortable quarters in Liao-tung, sent him a letter charging him with cowardice and ordering him to proceed at once on his way. Under this stimulus he proceeded to Fusan; but Kato would not come to see him, saying, "I must receive instructions from Japan before I can take you across the straits, so I will cross once more and find out the will of my royal master in regard to the matter." After an absence of two months he came back and opened another act of the comedy by asserting that he must first take Gen. Sim across to Japan and arrange the ceremony of investiture, and that the envoy proper might follow when all was ready. By this time, what with the fear of the Japanese and bewilderment at the intricacy of Japanese diplomacy the poor envoy was well-nigh distraught. When therefore, with the beginning of the new year 1596 a Chinaman named So Hak-myŭng came from Japan and informed him that Hideyoshi had not the remotest idea of becoming a vassal of China and that if the Chinese envoy should cross to Japan he would never come back again, it capped the climax, and that very night the wretched envoy, taking only one servant and a few clothes tied up in a cloth, made his escape from the Japanese camp and fled away northward. He traveled by night and hid by day, until at last he arrived at Seoul. And so the curtain drops on another act of the comedy.

When the Japanese found out that the envoy had made his escape they were in a quandary, fearing lest they might be punished for letting him go and so spoiling the fun. They therefore gave chase, but not being able to overtake the light-

footed envoy, they contented themselves with surrounding the house of the vice-envoy Yang Pang-hyŭng. The latter knew of his chief's flight, but to draw away suspicion from himself he pretended to sleep late that morning and claimed to know nothing about the matter. When at last he was told of it by the Japanese general Kuroda, he said quietly, "Well, he was a young man and a little nervous. He should have gone to Japan long ago instead of waiting around here. It will be of no use for you to chase him." He then deliberately arose, went to the room lately occupied by his chief, took possession of the Emperor's letter and returned to his own apartments. By his coolness and presence of mind he allayed the excitement of the Japanese and perhaps saved his own life.

The Japanese soldiers who had been detailed to return to Japan were of course delighted to go back to their homes and were eager to set sail from Fusan. They had their baggage all on board and were hoping to start at any moment. But when they heard of the flight of the Chinese envoy they knew there would be a long delay and they were sorely disappointed ; so much so in fact that many of them wept aloud. It is probable that every Japanese soldier in the peninsnla would have been glad of an opportunity to return to Japan. Only the severe discipline of the Japanese army and the lack of boats prevented them from deserting in large numbers ; at least we may gather as much from the frequent references to the home-sickness of the Japanese soldiers.

Yang Pang-hyŭng called the weeping soldiers before him and said, "We have waited here so long that my chief got tired and went back. But I remain and the imperial missive is with me. He has fled only to Nam-wŭn and if you send there you will donbtless find him." This led them to believe that their fond hope of returning home would soon be gratified.

All this time, the young Konishi, the rival of Kato, sat disdainfully silent watching the empty game which his unpopular rival was playing with the Chinese. When he heard of the flight of the envoy he laughed and said, "I knew he was no gennine envoy from the Emperor, for if he had been he would not have dared to show his heels like this." This re-

mark was intended to imply that while Kato had been trying to hoodwink the Chinese, they, on the other hand, had hoodwinked him.

Yang Pang-hyŭng lost no time in informing the Emperor of the perfidy of his chief, and the Emperor immediately ordered the recalcitrant official to be caught and imprisoned. He raised Yang Pang-hyŭng to the position of Chief of the Embassy and appointed Sim Yu-gyŭng as his second. We will remember that Sim Yu-gyŭng had already gone to Japan with Kato, bearing the imperial gifts, which consisted of a royal robe with the embroidered design of a dragon, a jade belt, royal head-gear, a map of China, a book on war and various other kinds of treasures. He there married the daughter of a Japanese named Arima, and is said by the Koreans to have become a thorough Japanese. This may have been part of the game he was playing, and we may see the fruits of it later.

Kato was determined that a Korean envoy should accompany the Chinese one to Japan and to this end he told one of the Korean officials, "If a Korean envoy does not accompany the Chinese embassy to Japan the peace will be only between Japan and China, and Korea will have no part in it. This will lead to grave troubles." Gen. Sim also sent his nephew back from Japan to ask that a Korean envoy accompany the Chinese embassy. So the king appointed two men, Whang Sin and Pak Hong-jang to this work, conferring upon them the title of T'ong-sin-sa or "Faithful Messenger."

In the fifth moon of this year 1596 Gen. Konishi massed his troops in forty-six regiments on the southern coast and, leaving only four regiments to guard Fusan, set sail for Japan. With him went all the envoys, both Chinese and Korean.

Now that lasting peace seemed to be assured, the king no longer hesitated to hand over the reins of power to the Crown Prince. He accordingly sent the royal insignia south to him, and so doffed the responsibilities as well as the prerogatives of royalty. But, strange to say, the prince strenuously refused to accept them, insisting that he had no desire to take the scepter from his father's hand. Seven times he sent to his father protesting his unwillingness to have the honor thrust upon him. But the king would not listen. It was

only after the courtiers had assembled before the palace for twenty days in succession and besought him to retain the scepter that they finally prevailed and he consented to continue in the exercise of the royal prerogative.

Yi Mong-hak, an unprincipled ruffian, ignorant but ambitious, had joined the forces of Gen. Han Hyŭn and had fought during the war. Now he started out on an independent line. Gathering a force of over ten thousand men he attacked and took Hong-san in Ch'ung-ch'ŭng Province, and he followed it up by taking Im-ch'ŭn, Ch'ung-yang, Chŏng-san and Hong-ju. Yi Mong-hak had been deceiving his followers by saying that Gen. Kim Tŭk-nyang was interested in this scheme. But now they found that this same Gen. Kim was arrayed against them and they saw they had been duped. That night every man deserted the adventurer and the next day he fell into the hands of the loyal troops and his head was forwarded to Seoul. This shows the extremely unsettled state of the country, and how any unprincipled man with money and effrontery could offer serious opposition to the government.

Here again we find a striking example of that petty jealousy which deprived Korea of most of her capable men. This Gen Kim Tŭk-nyŭng was a celebrated man. He was known throughout the Korean army for his strength and prowess. It is said of him that single-handed he would attack a tiger and pin it to the ground with a spear. They also say that he rode into battle with an iron mace of a hundred pounds weight in each hand and he gave the Japanese so many hard knocks that they gave him the name, "The General from under the Rock." The ministers at Seoul were suspicious of his rising fame and went their ways to have him dragged down. They charged him with having been in league with Yi Mong-hak and won the king over. He was arrested and brought to Seoul, where after a most disgraceful trial he was put to death. The Japanese had such a high opinion of this man's parts that Konishi sent and had a portrait made of him. When he saw the picture he exclaimed, "This man is indeed a General." When his death was announced, the Japanese held a great feast in honor of the event. This was just on the eve of their departure for home.

As we have seen, it was in the summer of 1596 that the Chinese and Korean envoys crossed to Japan with the returning army of invasion. When they were brought into the presence of Hideyoshi he treated them with scant courtesy. When asked why he did not bow before the imperial missive he replied that he had a sore leg and could not. He treated the Korean envoy much worse than the Chinese, and said to him, "I sent back the two princes as I agreed, but your king never so much as thanked me. He has now sent as envoy a man of inferior rank on purpose to insult me. I believe the original Chinese envoy ran away at the instigation of your king. I will treat the Chinese envoy civilly, but as for you I shall send another army and be avenged on you." After this there was but one thing to do. Both the envoys packed up their effects and started back home. When the Chinese envoy arrived at Nanking bringing insult instead of submission from Japan the Emperor was in a terrible rage and charged Sim Yu-gyŭng with having betrayed his country. The chief envoy was executed and the official who had advised the sending of an embassy was thrown into prison and starved to death, but Sim Yu-gyŭng in some way escaped with his head.

Chapter II.

A new invasion determined upon....comparison of Japan and Korea ....Japanese scheme to get Admiral Yi into danger . Admiral Yi degraded .. second invasion ...Choryŭng Pass fortified... Chinese give aid....Admiral Yi's successor a failure....great naval victory for the Japanese ...Admiral Yi reinstated .. siege and fall of Namwŭn....Korean naval victories....Admiral Yi's policy .. Japanese advance checked ...rejoicing in Seoul ...siege of Ul-san....siege raised ..Roman Catholic missionaries .. the Japanese army ... the "ear and nose mound" .. number of Chinese ...a Japanese settlement....Chinese admirals....Admiral Yi's diplomacy.... Gen. Yang Ho recalled ..the King accused ...the defense.

We have now reached the halfway point between the two invasions, or rather between the two parts of the double invasion. Hideyoshi was still furious over the failure of his great plan of invading China, and he must needs find some way to

vent his spleen. He determined upon a second invasion of Korea, not this time with a view to the invasion of China but with the more modest desire to punish Korea, though what Korea had done to deserve punishment it would be hard to say. To be sure she had proved an obstacle to his vaulting ambition, for had Hideyoshi's original army sailed straight for China instead of landing at Fusan, it probably would have overthrown the Chinese capital. We must notice the changed conditions which existed between the two countries. Korea had now experienced the worst possible at the hands of the Japanese and knew what to expect. Their soldiers had felt the prick of Japanese swords and had in turn tasted the delights of victory. That terrible glamor which surrounded the dreaded islanders upon their first appearance had worn off and some sort of equality had been effected between them. The Koreans had meanwhile become possessed of firearms and were measurably skilled in their use. They had learned never to trust themselves to open battle when geurilla warfare was feasible. They had demonstrated their great superiority on the sea in the person of the Admiral Yi. When therefore we remember that the Japanese had to leave their base of supplies and live on what they could forage in the peninsula, it appears that in spite of their prowess they had not much advantage over the Koreans. But before making this second descent upon the shores of Korea it was necessary for the Japanese to get the redoubtable Admiral Yi Sun-sin out of the way. No fleet from Japan would risk an encounter with him in his "Tortoise Boat." The Japanese had seen how the mutual jealousies of the Koreans worked in their favor and they determined to use this in getting Admiral Yi removed. So one day a Japanese named Yo-si-ra made his appearance at the camp of Gen. Kim Eung-sŭ, saying that he was tired of being a Japanese and that he wanted to become a Korean. He dressed in Korean clothes and kept going back and forth between the Japanese and Koreans, giving the latter what seemed to be much valuable information. He seemed to be devoted to the Korean interests. One day he came in a state of great excitement and said that the Japanese General Kato was coming to Korea with a great fleet and that, as he was to pass a certain island off the coast, Admiral Yi ought to be sent

to lie in wait there and drive the invading fleet back or to sink it. So Gen. Kim wrote to the king about it and asked for orders. The king, trusting in the prowess of Admiral Yi, gave his consent; but when that officer received these orders he promptly replied that it was a trick to entrap him and thus clear a way for a descent upon the mainland of Korea. He therefore declined to run the risk, especially as the place mentioned was studded with sunken rocks and was specially dangerous for navigation. But the Japanese Yo-si-ra kept urging Gen. Kim to see to it that the plan was carried out and at last the General wrote to the king saying that Admiral Yi declined to go. As may be supposed Admiral Yi had enemies at court who could not let such an opportunity pass of getting him into trouble. Consequently the iniquitous decree went forth that Admiral Yi be seized and brought to Seoul and that Wŭn Kyun be put in his place. The king intended to put Admiral Yi to death, but one of the officials urged his former services in palliation of his present offense and so the punishment was commuted to loss of position alone. So it was that Admiral Yi, the best soldier that Korea contained and to whom the king owed his crown twice over, was degraded to the ranks and became a common soldier. But most remarkable of all, he made no complaint, but went quietly about his work as if nothing had happened.

In the first moon of the year 1597 the Japanese fleet set sail from Japan. This army was led by Kato and Konishi although the nominal commander in chief was a lad of seventeen named Hideyaki. It is said that it took a thousand boats to bring the army across the straits. Had Admiral Yi Sun-sin been at his old post this fleet would never have touched keel on the Korean coast but as it was there was no difficulty, and the entire army landed safely at So-sang Harbor and immediately threw up fortifications and went into camp.

The first thought of the Koreans was to fortify Choryung Pass the one break in the mountain chain which the Japanese must pass if they wished to march on Seoul. Gen. Kwŭn Ryŭl with 23,000 men and other generals with troops hastily gathered from various districts hastened to that important pass and put the fortifications in good order, and the king forthwith sent Kwŭn Hyŭp as envoy to Nanking to

implore the intervention of China. And now we see the evil results of Hideyoshi's ill-treatment of the Chinese and Korean envoys in Japan; for instead of making the Koreans send time and again asking for help the Emperor was eager to send troops into the peninsula to avenge himself upon the Japanese. The Chinese army was put in charge of three men: Gen. Yang Ho with rank of Military Commissioner, Gen. Hyŏng Kă as general-in chief and Admiral Ma Gwi as commander of all the naval forces. Under these were Gen. erals Yang Wŭn, O Yu-ch'ung, U Păk-yŏng, Chin U-ch'ung, So Eung-gung, Chin Hyo and Tong Han-yu. Gen. Yang Ho came no further than P'yŭng-yang, his duties not requiring his presence on the field of battle. Admiral Ma Kwi and all the others came on to Seoul. From that point they branched out in several directions, one going to Nam-wŭn in Chŭl-la proviince, another to Song-ju in Kyŭng-sang Province, another to Chŭn-ju, Chŭl-la Province, and another to Ch'ung-ju in Ch'ung-ch'ŭng Province.

Admiral Wŭn Kyun, who had supplanted Yi Sun-siu, went to Han-san where Admiral Yi had worked so diligently to build barracks with the proceeds of salt manufacture. His first work was to overthrow all the rules and regulations which his predecessor had so wisely promulgated. He then drove away all who had been at all intimate with the former admiral, who was now a common soldier under Kwŭn Ryul. He then built a paling about the council-hall that Yi Sun-siu had built and there he housed his harem and spent his time in revelry and feasting. He would frequently have innocent men called up and severely punished for mere amusement. And thus he soon alienated the good will of all the troops stationed there.

But Kato, the astute Japanese general, through his tool Yo-si-ra, kept at Gen. iKm, urging him to have a fleet sent to intercept a fleet of Japanese boats. He named a day on which the Korean fleet would be sure to intercept a fleet of the enemy. At last the order was given for Admiral Wŭn Kyun to carry out this manoeuvre and though he had no stomach for the enterprise he could not well demur, for this was the very thing that had cost Admiral Yi his position. So he got his boats together and sailed out to Chŭl-yŭng

Island off Fusan. But a strong breeze sprang up and the sea was rather rough and in the darkness of night the Korean fleet became scattered. The next day the larger part of them rendezvoused at Ka-dok Island where they unexpectedly met the Japanese fleet and were vigorously attacked. Almost immediately all Admiral Wŭn's forces deserted him and his only recourse was flight. Beaching his boat on Ch'il-ch'ŭn Island he landed and drew about him what remnants of his force he could find. When Gen. Kwŭn Ryul heard of this he sent a stern order demanding that the admiral come out and fight. That valliant man first filled hemself with wine then sallied forth only to be deserted again by his men. So the doughty admiral again ran his boat aground and took to his heels. He was so fat however that he could not run far, so he sat down under a tree to get his breath. There the Japanese overtook him and carried away his head in triumph. The second in command, Yi Yŭ-geui, fled by boat after burning all the barracks and provisions that were stored at Han-san.

When these events became known the whole country was in consternation. Yi Hang-bok, the king's trusted councillor, said, "Yi Sun-sin must be reinstated in his former position." It was a case of dire necessity and so the king sent and conferred upon that faithful man his former office. The trusty Yi set ont on foot and rested not day nor night until he reached his former position, Han-san. On all sides he met the scattered and flying remnants of his former force. He rallied them about him, promising that the Japanese should still be held in check.

But before Admiral Yi arrived on the scene of action a tremendous force of Japanese both military and naval had landed on the southern coast. Their objective point was Nam-wŭn, where the Chinese general Yang Wŭn had pitched his camp. Upon the approach of the Japanese the latter burned all the houses outside the wall to prevent their offering cover to an attacking force; but the Japanese soon built a rough fence or palisade about the town, from behind which they picked off the Chinese soldiers on the wall, at leisure. The Chinese attempted to make a sortie but in their eagerness to get out of the gate they became jammed in it and were mown down by the long swords of the besiegers. Unfor-

tunately for the Chinese and Koreans the following night was full moon and the Japanese cut down every man that attempted to escape. To the line of stakes which they had planted about the town the Japanese fastened swords, and when the people from the town tried to make good their escape they found themselves impaled upon these weapons. The Chinese commander, Yang Wŏn, rode at this barrier and his horse was so impaled, but he succeeded in getting over and making good his escape. The Japanese attacked the wall in its weakest point and forced an entrance. The massacre within the town beggars description. The Korean generals Chŏng Keui-wŭn, Yi Pong-nam, O Eung-jung, Kim Kyŏng-no, Sin Ho, Im Hyŭn, Yi Tŭk-whe and Yi Wŭn-ch'un were all killed, which indicates how sanguinary must have been the fight.

Immediately all northern Chŭl-la was in confusion and the troops everywhere began to fall back toward the north. In Seoul itself there was consternation. The king called his officials about him and asked what should be done. They all urged that the king stay in the capital. The queen and the crown prince however were sent to Su-an in Ham-gyŭng Province and the king prepared to move whenever it should seem necessary.

But by this time Admiral Yi was again on the stage of action and as alert as ever. He had as yet only ten boats under him, but he had no lack of men, for the people all along the coast, when they heard of his reinstatement, flocked to him. He drew up his little fleet of ten boats in the shadow of a mountain on Chin-do (island) and sent out reconnoitering boats which returned just at night saying that the Japanese were approaching. As the moon dropped behind the mountain it left the Korean fleet in complete darkness and soon the Japanese boats came sailing along in single file. Admiral Yi deployed his boats in a long line and suddenly they all raised a loud shout and fired point blank at the unsuspecting Japanese. The latter thought they had run into a powerful fleet and soon scattered in all directions. The next day there was more serious work, however, for a fleet of several hundred boats appeared. The Koreans were in some trepidation, but the fearless admiral made straight for the

enemy and though soon surrounded he succeeded in sinking thirty of the enemy's boats. The rest evidently recognized the master hand of Admiral Yi and turned and fled. He gave chase, and before the battle ended the Japanese commander Ma-da-si was killed. Returning from this remarkable fight Admiral Yi proceeded to Han-san and set to work rebuilding the barracks and making salt. It is said that in two months time he stored away 20,000 bags of rice. His former captains and soldiers came back to him in "clouds." He also found another source of revenue. The wealthy men all through the south desired to get away from the disturbed districts and so loaded their effects upon boats and sailed away. Admiral Yi however stood in the way and made them pay a toll of from one to three bags of rice for each boat. From this source alone he collected above a thousand bags of rice. He used this revenue in the purchase of copper for the casting of cannon, and for the building of boats. Thousands of people who feared to live on the mainland came and built huts about his camp, until the island actually became too small to hold more.

After the fall of Nam-wŏn the Japanese, flushed with victory, started northward toward Seoul, thinking without doubt that they would have as easy a victory as before. Yang Ho, hearing of the defeat of the Chinese, came post haste from P'yŭng-yang and severely upbraided the generals and charged them with lack of bravery. Without an hour's delay it was arranged that Generals Ha Sang, U Pak-yung, Yang Teung and P'a Sa should take a strong body of troops and move southward to Ch'ung-chŏng Province and intercept the Japanese. This was done and the army ambushed at Keum-o-p'yŭng in the district of Chik-san. Soon the Japanese came streaming along, neglecting all precautions, for they had no idea of meeting an enemy. When therefore the ambuscade opened fire on them it took but a few moments to throw them into utter confusion. In the rout which ensued an enormous number of the Japanese were killed. On the following day the Japanese, who had mended their broken ranks as best they could, came on to the attack, but their losses had been so great that in spite of wonders of bravery which they showed they were again crushed. The remnant

of their force fled southward to Mok-ch'un and Ch'ung-ju. This was one of the three great battles of the war and in importance it was exceeded by none; for, though the forces engaged were not so numerous nor the number of slain so great, it broke once for all the self-confidence of the Japanese, and they never again had the hardihood to attempt the approach to Seoul. By this battle the war was definitely confined to the southern provinces. The Commissioner Yang Ho suggested to the king that he go out and survey the battle field, and so the royal cavalcade rode out the South Gate. One of the Chinese generals suspected that the king was something of a coward and so, to test him, he gave the horse the king was riding a sharp cut with a whip. The horse leaped into the air with terror but the king held his seat and showed no sign of fear. The Chinese were pleased at this and their respect for the king was visibly increased.

Seoul gave itself up to universal holiday in honor of the victory, for it was still fresh in the minds of many how Seoul had fared before at the hands of the invaders.

In the tenth moon Gen. Konishi built a strong fort on a bluff overlooking the sea at Ul-san in Kyŭng-sang Province. He named it To-san. The Chinese Yang Ho determined to cut the war short by attacking and taking this position and by so doing he expected to cut off the right arm of the invading army. Collecting all the forces that were within reach, he started south to attack Ul-san. The army consisted of 40,000 men and it went in three divisions. The left or eastern division being led by Gen. Yi Pang-ch'ŭn, the middle division by Gen. Ko Ch'ak and the western division by Gen. P ăng U-dŭk. Gen. Ma Kwi was sent on ahead and acted as *avant-coureur*. Stopping a few miles from the Japanese position he ordered Gen. P'a Sa to go and make a preliminary attack upon the fort to discover something as to the lay of the land, and if possible to discover the number and equipment of the enemy. The attack was made with fire-arrows. Almost immediately the Japanese made a sortie, but were driven back with a loss of four hundred and sixty men. Shortly after this the three grand army corps arrived. The Japanese were arranged in three divisions. In the middle was the fort proper. On the north was a fortified camp called the Pan-gu-jun

and off the south was another called the P'a-wha-gang. It was the first business of the Chinese and Korean allies to drive these outer divisions into the central fort. To this end the left division of the army attacked the Pan-gu-jun and the right division the T'a-wha-gang. Gen. Yang Ho put on his armor and went into the thick of the fight and urged on his men. The air was filled with the noise of drums, musketry-fire and shouts of the combatants, and a cloud of arrows concealed the heavens. Some of the Japanese huts were on fire and great clouds of smoke and flame rolled heavenward. Slowly the Japanese were forced back and finally they all entered the gates of the main fort of To-san. This fort was set on a rugged hill where it was difficult for an attacking force to manoeuvre, but there was little water in the fort and the Japanese were forced to come out secretly at night and draw water from a well near by. Being aware of this, Gen. Kim Eung-sŭ, a Korean, placed an ambush about the well and caught upwards of a hundred of the enemy. They were badly emaciated and said that surrender was a matter of only a few days. It came on to rain, and this was followed by severe cold, as it was now the beginning of winter. Many of the besieging army had their hands and feet frozen. One of Gen. Konishi's lieutenants wrote repeatedly to the Korean general Song Yun-mun asking for terms of peace. Gen. Yang Ho answered, "Konishi must come out and surrender and he will be treated well." By this time the Japanese were well-nigh exhausted. They had neither food nor water, and every day they died in such numbers that it is said they had "a mountain of dead." Many a time Gen. Konishi meditated suicide but each time was restrained by one means or another. As a last resort the Japanese threw gold and silver over the wall to bribe the soldiers without and keep them from making an attack.

But the tables were about to be turned. All the other Japanese forces in the south had become aware of the desperate straits to which their comrades were reduced at To-san. And so now at the last moment a large fleet appeared and the hard won victory was snatched from between the teeth of the Chinese and Korean allies. The exposure had greatly weakened the besieging force. Their provisions were almost ex-

hausted and they had used up all their arrows. They were far stronger that the beleagured Japanese but were not fit to cope with the fresh army which was burning with zeal to avenge their starving compatriots. So it was that Gen. Yang Ho was compelled to raise the siege and fall back toward Seoul. During this siege the Chinese loss was fourteen hundred, though many thousands were wounded.

From this time date the first efforts of the Roman Catholic Church to enter Korea. Japan had already many thousands of converts to Romanism and Hideyoshi was determined to leave no means untried to eradicate the foreign cult. To this end he sent many of the Catholic converts to Korea. But the most distinguished of them all was the young and vigorous Gen. Konishi who had received baptism at the hands of the Catholics and had received the name of Augustine Arimandano. It may have been because of Hideyoshi's desire to get the Catholics out of the country that Gen. Konishi was appointed to the post in Korea. Kato was as pronounced a Buddhist as Konishi was a Christian and this of course intensified the hatred and rivalry between them. Gen. Konishi was desirous of having Catholic teachers come over to the peninsula and attend to the spiritual needs of the Christians in the army; and to this end the Vice-provincial of the Jesuits in Japan appointed Padre Gregoris de Cespedes to this arduous and important post. With him went a Japanese priest. The two first went to Tsushima and finding no means of getting to the peninsula remained there over the winter and carried on a successful mission work. The next spring they made their way to Korea and finally reached Gen. Konishi's headquarters at a place that the Japanese call Comangai, which was without doubt the fort of Ul-san. Here they worked a year but finally, through the machinations of Gen. Kato, who worked upon the prejudices of Hideyoshi, both the foreign and native priests were sent back to Japan, and this had no little to to with the return of Gen. Konishi, who went to clear himself before his master.

To anticipate a little, we might here say that many Koreans who were carried captive to Japan from time to time during this war, became Christians at Nagasaki and though slaves were so firm in their belief as to be willing to suffer

martyrdom during the terrible persecutions which raged in Japan between 1610 and 1630, but with the departure of Cespides from Korea the distinctive work in Korea was abandoned.

Let us pause a moment here to compare the two contending armies. In this second invasion the total number of Japanese that reached Korean soil was 105,400, or about half as many as formed the first army of invasion. They were led by twenty-seven generals, prominent among whom were Kato and Konishi. As a mark of his spiteful spirit, Hideyoshi ordered that in this second invasion the noses and ears of all Koreans killed or captured should be cut off and sent to Japan. And so from time to time these half-savage soldiers sent loads of Korean noses and ears, pickled in salt, and they were buried in the monastery of Ta-bul-sa in the city of Kyoto, there to remain to all ages a disgusting memento of the most unprovoked and wanton cruelty that ever disgraced the annals of a great people. Many of the Koreans who lost their noses or ears at that time survived many years, and it cannot be wondered at that the Koreans have never since cared to accept favors at the hands of their island neighbors.

The total number of Chinese was 210,000. With them came 2,000,000 ounces of silver to pay for their sustenance. From Shantung were sent by boat 200,000 bags of rice. There were also sent for the relief of the army 5,832,000 ounces of silver. And for the relief of the Korean famine sufferers an additional 3,000,000 ounces were sent. When we consider the vast number of men and the millions of wealth that China poured into Korea at this time it may well be believed, as the Koreans affirm, that China, by so doing, impoverished herself so that she became an easier prey to the Manchus who, a few years later, wrested the scepter from her.